



MASTER GITA
MASTER LIFE

CHAPTER 14
GUNATRAYAVIBHAGA
YOGA

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Chapter 14

Lecture 1

Guna Graya Vibhaga Yoga (27 Verses)

- Every chapter closely associated with previous chapter.
- Bhagavan builds topic.
- **Whole Bhagavad Gita is one topic of Brahma Jnanam.**
- Associated topic Bhagawan covers.
- 3 Gunas – differentiation.
- Yoga = Means to unite.
- How understanding of 3 Gunas becomes means for Brahma Jnanam.
- How is Chapter 14 – associated with – Chapter 13?

Chapter 14

3 Topics

Topic I

- How Kshetra – Kshetrajna Samyoga, empowered by Ishvara / functioning because of Ishvara association, happens because of Ishvara.
- Without Ishvara's presence Samyoga can't happen.
- Chapter 13 – Verse 27
Yavat....
- **Ishvara ordaining Prakrti Purusha Samyoga**

Topic II

- Chapter 13 – Verse 22
- Jivas association with various Gunas of Prakrti.
- Jivas bondage caused by Gunas.

Topic III

- Freedom from 3 Gunas
- Kshetrajna, Jivas, Purushas liberation from the Gunas
- Chapter 13 – Verse 35

यावत्सञ्जायते किञ्चित्
सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्
तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

yāvat sañjāyatē kiñcit
sattvaṃ sthāvarajaṅgamam |
kṣētrakṣētrajñasaṃyōgāt
tad viddhi bharatarṣabha || 13.27 ||

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharatas, that it is from the union between the field and the Knower of the field. [Chapter 13 - Verse 27]

पुरुषः प्रकृतिस्थो हि
भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य
सदसद्योनिजन्मसु ॥ १३-२२ ॥

puruṣaḥ prakṛtisthō hi
bhuñktē prakṛtijān guṇān |
kāraṇaṃ guṇasaṅgō'sya
sadasadyōnijanmasu || 13.22 ||

The Purusa, seated in Prakirti, experiences the qualities born of Prakirti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 - Verse 22]

क्षेत्रक्षेत्रज्ञयोरेवम्
अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च
ये विदुर्यान्ति ते परम् ॥ १३-३५ ॥

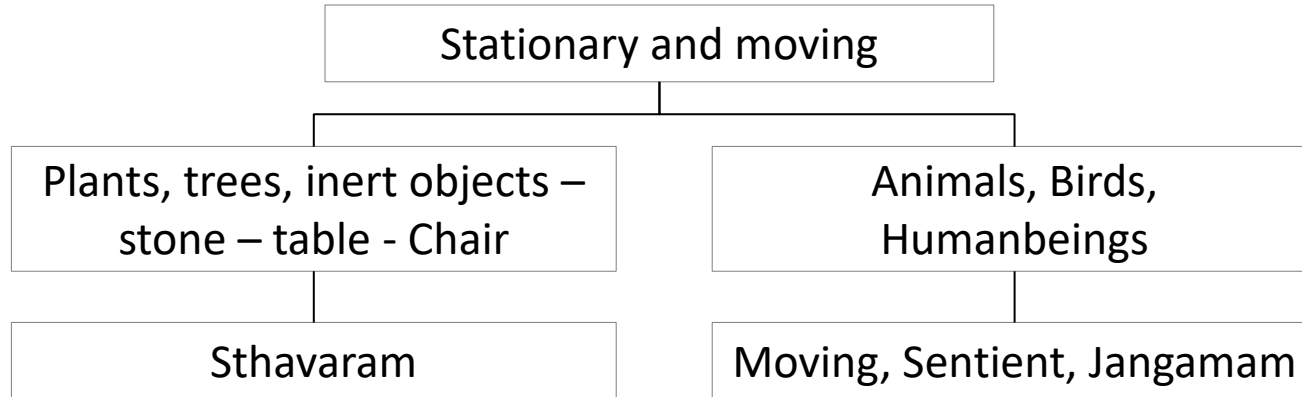
kṣētrakṣētrajñayōrēvam
antaraṃ jñānacakṣuṣā |
bhūtaprakṛtimōkṣaṃ ca
yē viduryānti tē param || 13.35 ||

They who, with their eye of wisdom come to know the distinction between the field and the knower of the field, and of the liberation from the Prakirti of the being, Go to the Supreme. [Chapter 13 - Verse 35] 2447

Topic I :

Role of Ishvara in Kshetra – Kshetrajna Samyoga :

- Whatever is stationary – Sthavaram, Jangamama (Moving).



- Whatever object, being are born, they are born because of association with Kshetram and Kshetrajna.
- What is Kshetram?

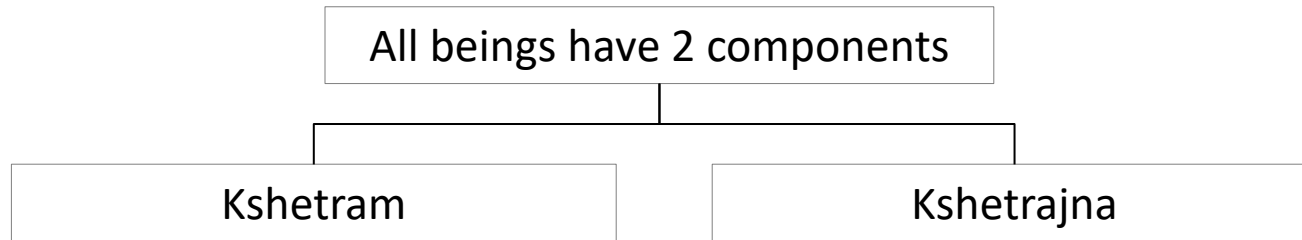
Chapter 13 – Verse 2 :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

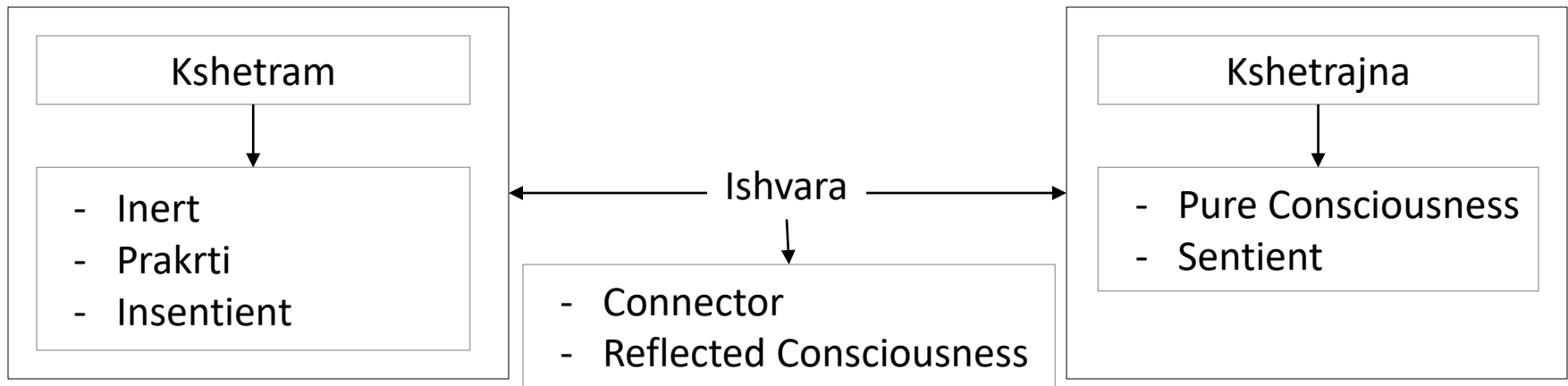
śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13.2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

- **In Kshetram – there is indweller – Kshetrajna – Jiva – power of Consciousness, which knows.**
- Body – mind – equipment's = Kshetram.
- Kshetrajna = Power of Consciousness which knows.



- Association done by Ishvara.
- All creatures exist because of Kshetra – Kshetrajna Samyoga.
- It is because of direct ordaining of Ishvara, not natural.



- Functioning of world is Ishvara Adinam, dependent on Ishvara.

Topic II :

Chapter 13 – Verse 22 :

पुरुषः प्रकृतिस्थो हि
भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य
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bhuñktē prakṛtijān guṇān |
kāraṇaṃ guṇasaṅgō'sya
sadasadyōnijanmasu || 13.22 ||

The Purusa, seated in Prakirti, experiences the qualities born of Prakirti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 - Verse 22]

a) Prakrti Jan Gunan :

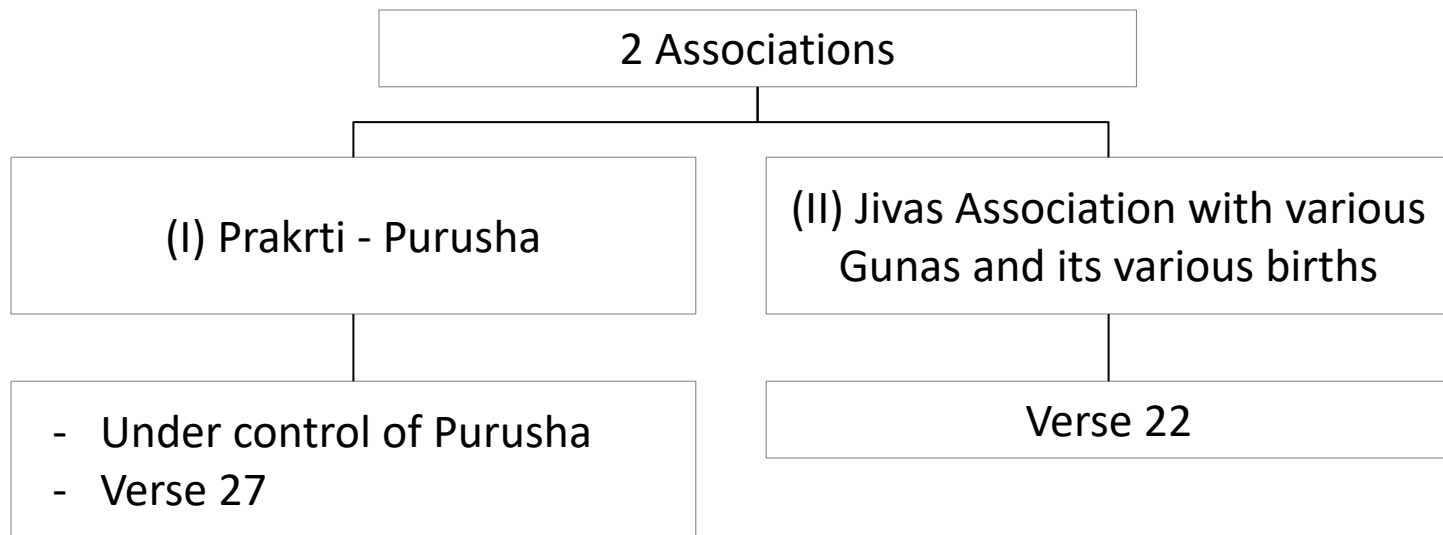
- Born out of Prakrti.
- Karanam Guna Sangosya Sad Asad Yoni Janmasu.

b) Purusha Seated in Prakrti experiences various Gunas of Prakrti.

- Asya : When Purusha is within Prakrti as Jiva, then that takes various births.

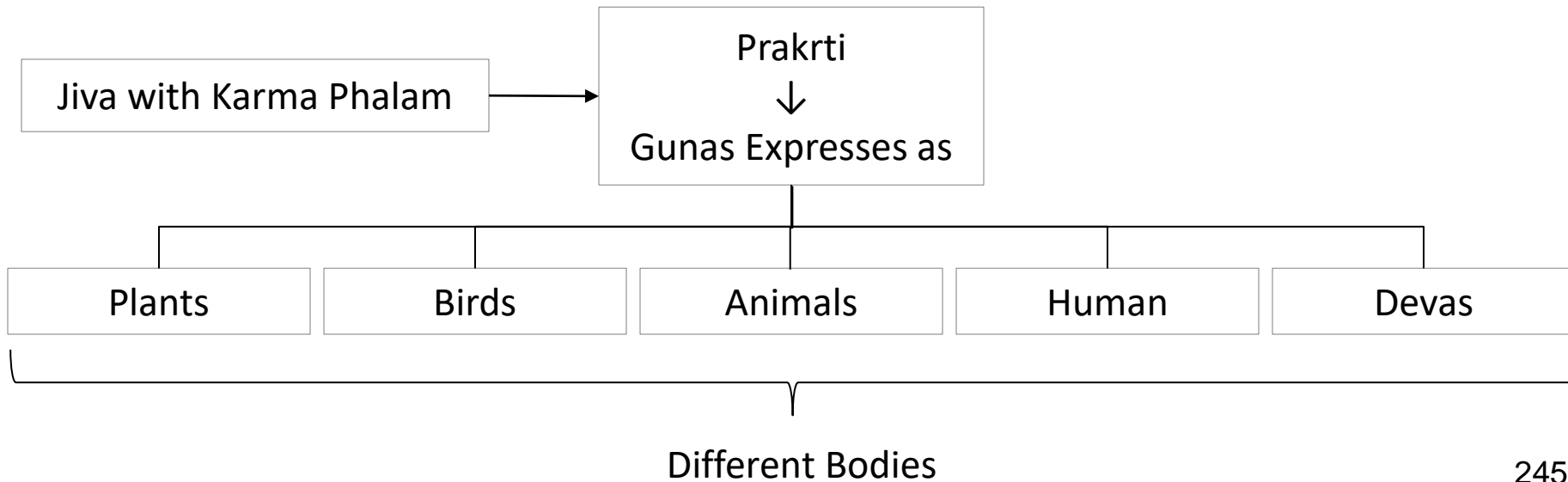
Sad – Asad Yoni Janmasu :

- Higher and Lower births for Jivas are possible.
- How is that?
- Guna Sangaha.
- Jivas association with the Gunas.



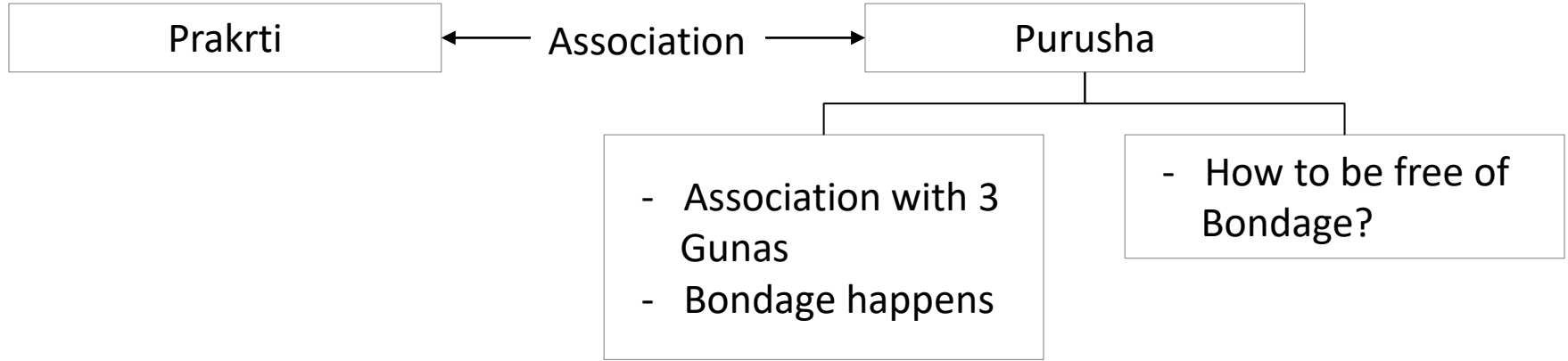
- **Jivas various bodies, births are caused by association with the Guna.**
- What are – various Gunas, associations, bondages associated with Jiva?

Chapter 13 – Verse 22 :



3rd Topic :

- Freedom from Gunas = Moksha.



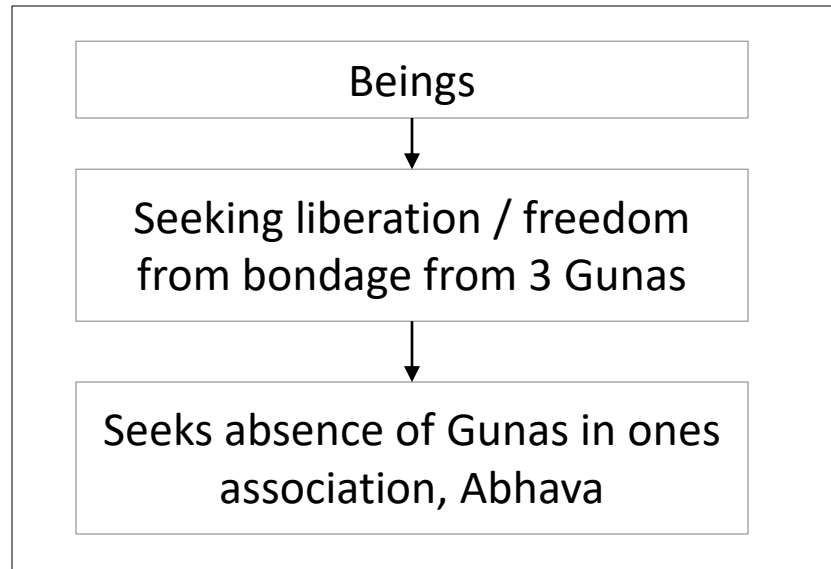
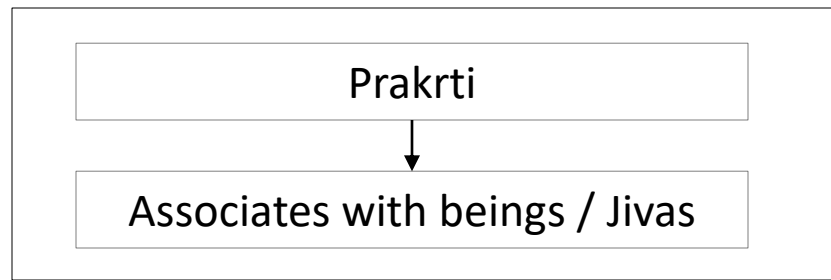
Chapter 13 – Verse 35 :

क्षेत्रक्षेत्रज्ञयोरेवम्
अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च
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kṣētrakṣētrajñayōrēvam
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yē viduryānti tē param || 13.35 ||

They who, with their eye of wisdom come to know the distinction between the field and the knower of the field, and of the liberation from the Prakirti of the being, Go to the Supreme.
[Chapter 13 - Verse 35]

- Freedom from Gunas of Prakrti.
- Prakrti is associated with all beings.



Verse 1 + 2 :

- Bhagawan creates interest, enthusiasm to study these topics.
- Srotra Abhimukhi Karanam Catching attention of seeker.
- Not 1st time I am telling this.
- Now new... associate with earlier chapters.

Verse 1 :

श्रीभगवानुवाच ।
परं भूयः प्रवक्ष्यामि
ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे
परां सिद्धिमितो गताः ॥१४-१॥

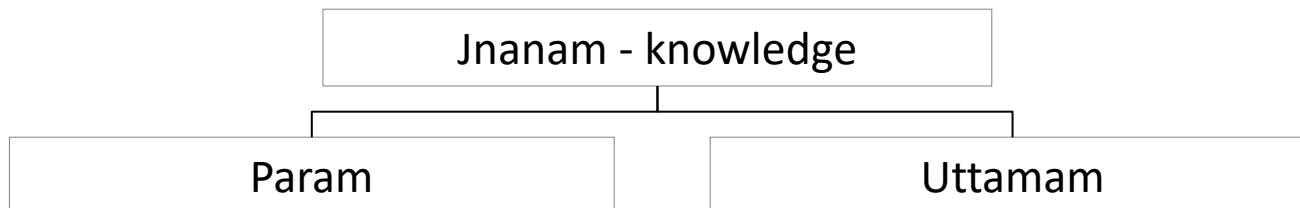
śrībhagavānuvāca
paraṁ bhūyaḥ pravakṣyāmi
jñānānāṁ jñānam uttamam |
yajjñātvā munayaḥ sarvā
parāṁ siddhim itō gatāḥ || 14 - 1 ||

The Blessed lord said :

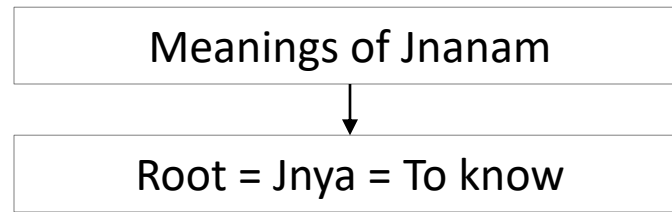
I will again declare (to you) that supreme knowledge, the best of all knowledge, having known which, all the sages have attained supreme perfection after this life. [Chapter 14 - Verse1]

a) Param Buyaha Pravakshyami Jnananam Jnanam Uttamam :

- Jnananam Jnanam : Jnanam among all Jnanam.



- Jnanam – Knowledge.



- That through which we know = Means of knowledge called Jnanam.

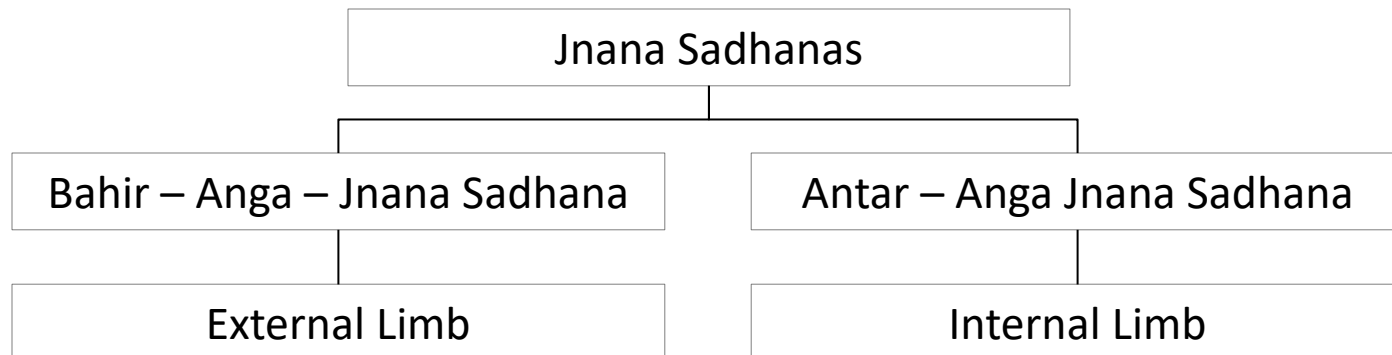
Jnana Sadhana :

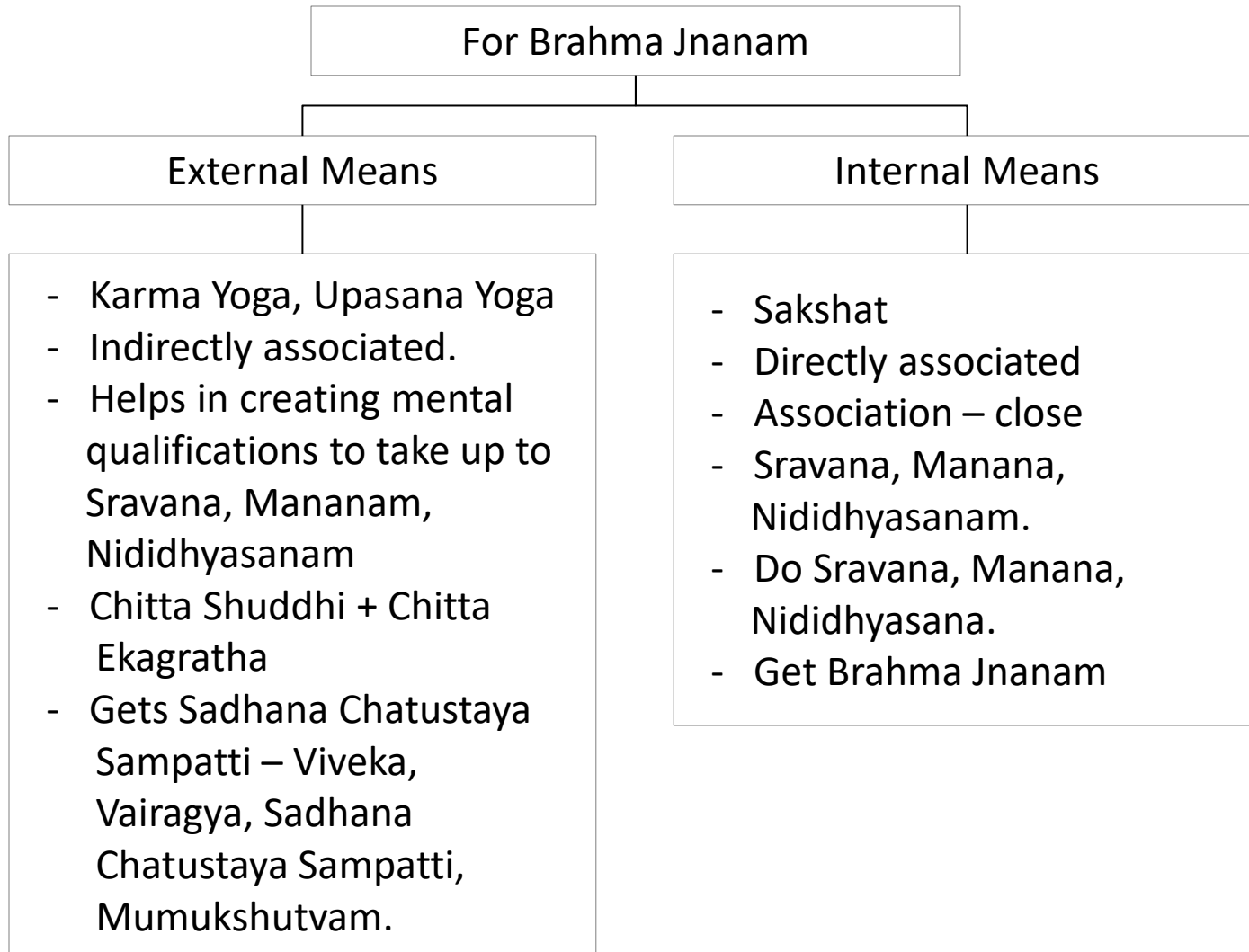
- Jnanayate iti Jnanam.

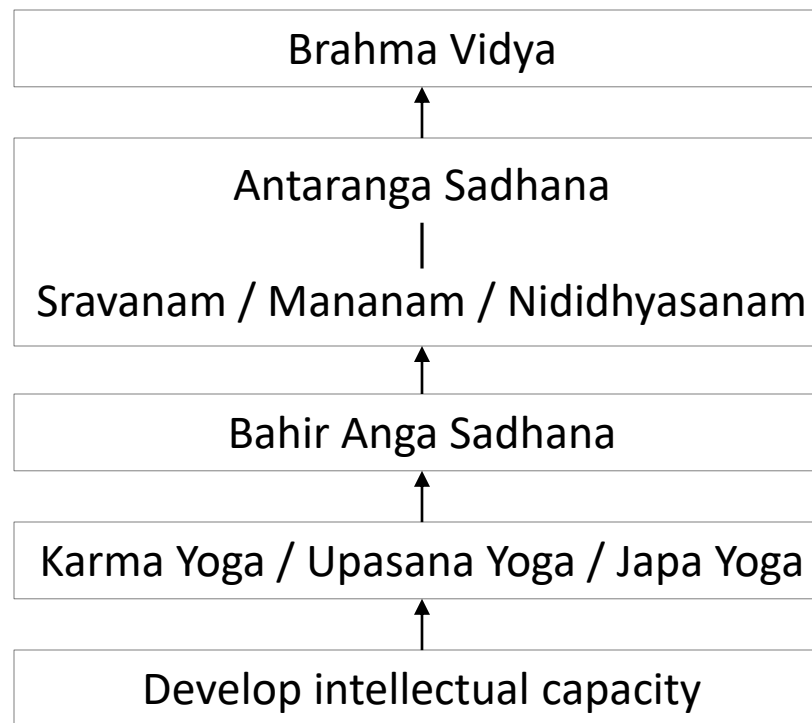
- **That by which something is known is Jnanam.**

I) Jnana Sadhana = Jnanam

- Means is – Shastra, to know the ultimate.
- Yagnya, Puja, Japa, Karma Yoga, Upasana Yoga, contemplation Sravana, Manana, Nididhyasana = Jnanam.
- Among all the means to know are divided into 2 divisions :







- Among all Sadhanas, Jnanam, that which is Param, Uttamam Jnanam.
- Pravakshyami, I shall tell you again that knowledge, that means of knowing...
- Why? It is Param – Uttamam.
- Buyaha = Again.
- Explained highest means earlier in : Chapter 2, 4, 5, 6, 7, 9, 13.
- You are listening, and you have not grasped it.

Param	Uttamam
<ul style="list-style-type: none"> - Has highest object, Vishaya - Para Vastu Vishayatvat Param 	<ul style="list-style-type: none"> - Gives ultimate result, Phalam.

- Similar meaning.
- I shall again tell you, Buyaha Pravakshyami.
- It is determined to give result.

b) Yat Jnanatva Munayaha Sarve Param Siddhim Mitho Gathaha :

- Yat Jnanatva – knowing this.

Munaha Sarve :

- Muni – one who reflects.
- Not just listen, but reflect upon it, what will he get?

Param Siddhim :

- Ultimate accomplishment of liberation.

Imito Gatah :

- From this level of being bound to the body, identifying to the Kshetra.
- They will be able to identify with Brahman.
- Understand, reflect, free yourself from bondage.
- Tells highest, not new, you have heard before, repeating, param highest Vishaya, Uttamam – greatest result, certain to give result if you reflect upon it.
- Sarve = All people who have reflected upon it, have reached the highest goal.
- Assures importance of this knowledge and asking us to pay attention to it carefully.
- Knowledge gives liberation said in verse 2.

Verse 2 :

इदं ज्ञानमुपाश्रित्य
मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते
प्रलये न व्यथन्ति च ॥ १४-२ ॥

idaṃ jñānam upāśritya
mama sādharmaḥyama āgatāḥ |
sargepi nōpajāyantē
pralayē na vyathanti ca || 14 - 2 ||

They who, having refuge in this knowledge have attained to my being, are neither born at the time of creation, nor are they disturbed at the time of dissolution. [Chapter 14 - Verse 2]

a) Idam Jnanam Upashritya :

- This Jnana Sadhana, “Upashritya” – taking recourse to

UPA	A	SHRITYA
<ul style="list-style-type: none">- Near- Closeness- Feelingness- Indicates heart	<ul style="list-style-type: none">- Know completeness, fully	<ul style="list-style-type: none">- Take Recourse- Abides

- Abiding fully with feeling = Upashritya.
- Taking to this Jnana Sadhana.

b) Mama Sa Dharmya Agataha :

- Mama – Me.
- Sadharma – Similar nature.
- Absolute identity.
- Why?

Chapter 13 – Verse 3 :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

Kshetrajna

Lord

- Jiva – understands his absolute identity with Paramatma.
- Ahamkara understands its identity, oneness with Paramatma.
- Agataha : They have attained.
- Taking recourse to this knowledge, they have attained oneness with me.

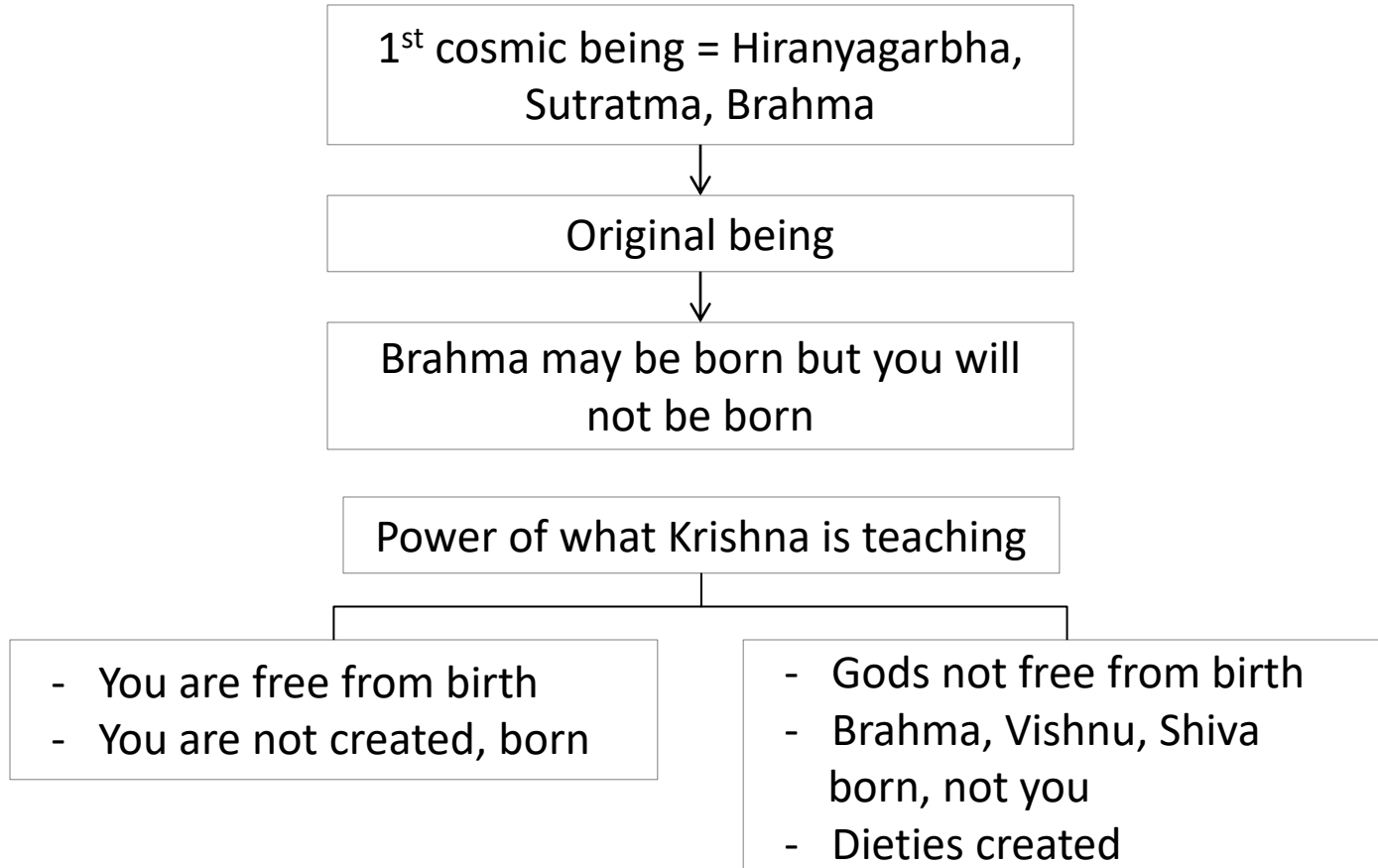
- What kind of oneness?

b) Sargepi Nopa Jayante Pralaye na Vyathanthi Cha :

- Sarge – when creation happens.
- Bhagavan does not take birth.
- Not saying : Knowing this you will not be born.

• **Knowing this – you will know Absoluteness of no birth, Krishna points out.**

- During Srishti, all beings created – how?



- You overcome the power of birth.

- **You overcome my will because you become one with me, Bhagavan.**
- **Bhagavans will is on Jivas, beings.**
- **Cross the level of being Jiva, you become one with me.**

- Identify with me.
- I give you ultimate freedom to identify with me.
- In Pralaya what happens, all beings merge.
- Somebody is dying, you may not die, you may be alive.
- In Pralaya, all creatures go to dissolution, destruction.
- You are free, no dissolution, no destruction for you.

- **You go beyond cosmic will.**

- You become free of any kind of power.
- You get ultimate liberation, freedom.
- Free from Jayate, Asti, Vardate, Viparinamate Apakshiyate, Vinashyati.
- Free from 6 modifications.
- You become free from identifications.
- Mama Sadharmya Ma Gathaha – you become me.

- **Beauty of Shastra :**

You become free of the will of Ishvara.

Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता,
लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।
अत्र स्तेनोऽस्तेनो भवति,
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः,,
तापसोऽतापसः, अनन्वागतं
पुण्येनानन्वागतं पापेन, तीर्णो हि तदा
सर्वाञ्छोकान् हृदयस्य भवति ॥ २२ ॥

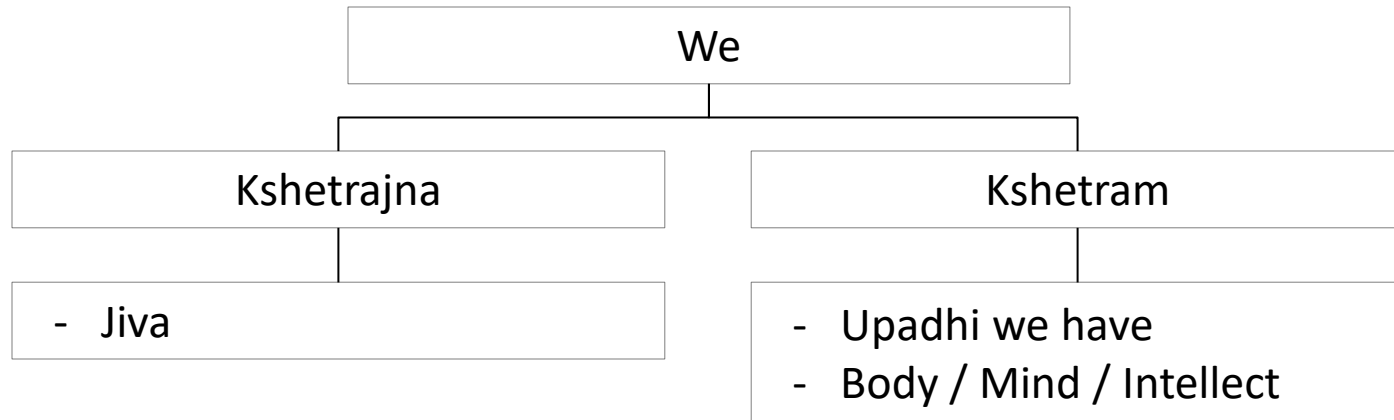
atra pitāpitā bhavati, mātāmātā,
lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।
atra steno'steno bhavati,
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālaḥ,
paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ,,
tāpaso'tāpasaḥ, ananvāgataṁ
puṇyenānanvāgataṁ pāpena, tīrṇo hi tadā
sarvāñchokānhṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [4 - 3 - 22]

- Ultimately, Ishvara has no grasp over you, you have become one with Ishvara.
- Freedom given is Absolute.
- Absolute freedom is bestowed to you if you gain this freedom, which I am going to teach you.
- No better way to study this chapter.
- Lord Krishna really... encourages student.

1st topic :

- Kshetra – Kshetrajna Samyoga is Ishvara Adhina.
- **Association of Kshetra and Kshetrajna because of which we are all one.**
- **All has come about by the will of Ishvara.**
- Inert and sentient – which we are all.



- All come together by the will of Ishvara.
- **From the beginning - how it has happened, that he is going to tell in verse 3 + 4.**

Lecture II

3 Topics

Samyoga

- Kshetra – Kshetrajna by Ishvara

3 Gunas

- Effects
- Associations created

Moksha from 3 Gunas

- Nature of liberated person

Verse 1 :

श्रीभगवानुवाच ।
परं भूयः प्रवक्ष्यामि
ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे
परां सिद्धिमितो गताः ॥१४-१॥

śrībhagavānuvāca
param bhūyaḥ pravakṣyāmi
jñānānāṃ jñānam uttamam ।
yajjñātvā munayaḥ sarvā
parāṃ siddhim itō gatāḥ || 14 - 1 ||

The Blessed lord said : I will again declare (to you) that supreme knowledge, the best of all knowledge, having known which, all the sages have attained supreme perfection after this life.
[Chapter 14 - Verse1]

- In order to catch our attention, to tune ourselves, “Srotru Abhimukhi Karanam”.

- To turn listeners attention of mind, to focus on, Atma being taught.
- If someone calls, I turn attention, turn focus towards that person.
- Glorifies teaching, means of knowledge.
- That by which one comprehends knowledge that grants moksha.
- Object of knowledge is Self, supreme reality.
- Para Vishayatvat = param – w.r.t. object of knowledge.
- Uttamam = Supreme = w.r.t. result of knowledge, liberation.
- Efficacy : All who have reflected on Atma have given up the bondage of identification with the Kshetram – body – mind.
- No doubt, all liberated.

Verse 2 :

इदं ज्ञानमुपाश्रित्य
मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते
प्रलये न व्यथन्ति च ॥ १४-२ ॥

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- Absoluteness of efficacy.

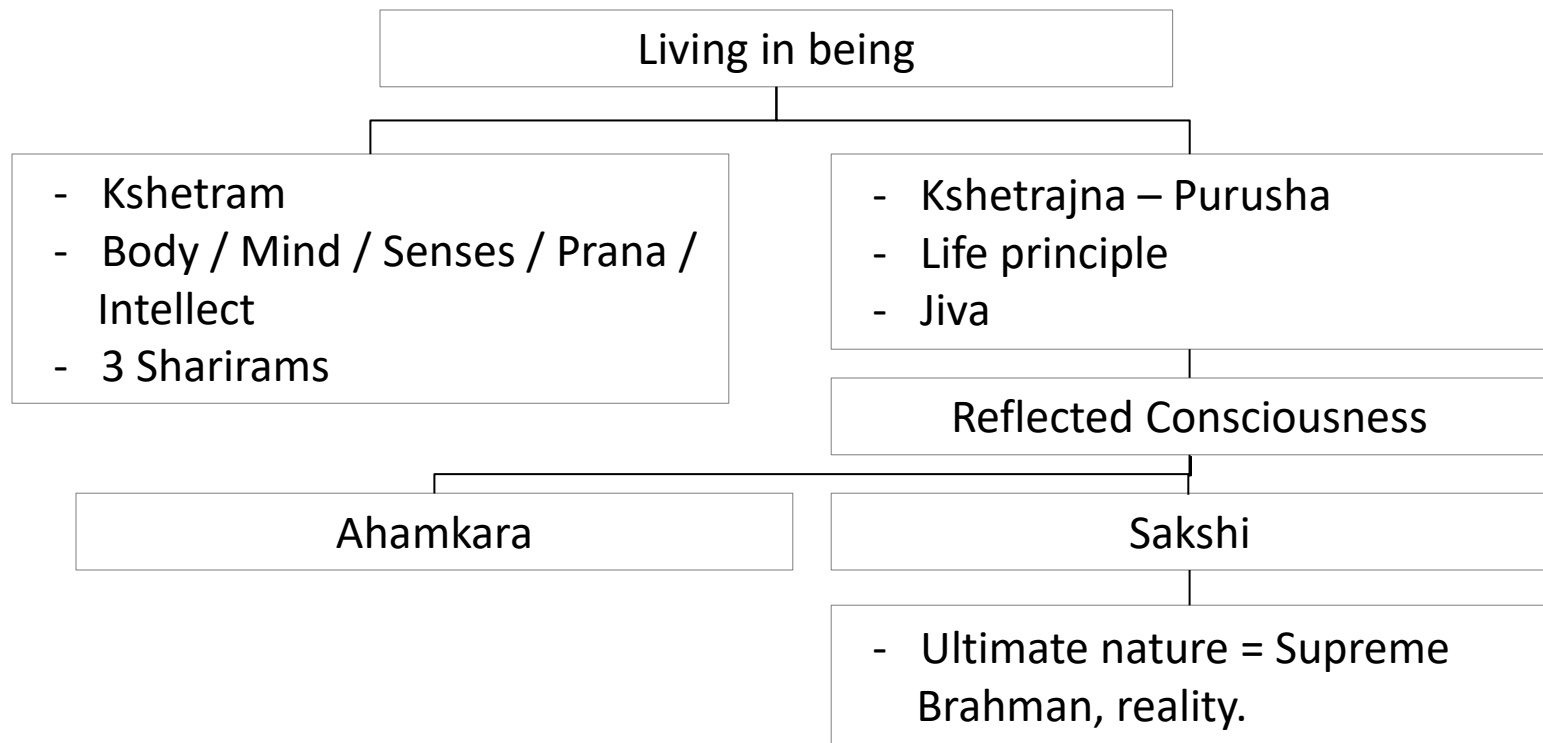
- Those who have resorted to Brahma Vidya, Atma Vidya.
- Brahman being self – Atma.
- Finally, know self as Brahman.
- Efficacy – absolute...
- Time tested, will work.

<ul style="list-style-type: none"> • Brahma may be born, this Jnani not born.

- In Pralaya, beings go to unmanifest condition, Jnani has no death.
- Efficacy – complete – Aikantika – full, certain, sure.
- Absoluteness of certainty regarding liberation.
- Sargepi No Pa Jayante Pralaye Na Vyatanti Cha.
- Such a high knowledge we are going to study now.

1st Topic :

- Kshetra – Kshetrajna Samyoga.
- Association of Kshetra – Kshetrajna.



- **We are now with association, because of Ishvaras Sankalpa.**
- Jiva = Supreme Purusha ultimately.
- Now Jiva – with Body / Mind / Intellect – because of Ishvaras Sankalpa.
- **Not all beings in Kshetram – Kshetrajna, not happening naturally, automatically, not evolution.**
- Svabhava – Vada – Theory of automation without any cosmic power, sentience, sentient Lord.
- Sankhya.. Not correct.
- **Lord here says :**
 - **I am the facilitator of the Universe.**

Verse 3 :

मम योनिर्महद् ब्रह्म
तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां
ततो भवति भारत ॥ १४-३ ॥

mama yōnirmahad brahma
tasmin garbhaṁ dadhāmyaham ।
sambhavaḥ sarvabhūtānāṁ
tatō bhavati bhārata ||14-3||

My womb is the great Brahman (Mula Prakirti); in that I place the germ; from which, O Bharata, is the birth of all beings. [Chapter 14 - Verse 3]

a) Mahat Brahma Mama Yonihi :

- Mama = of me, I, mine, for me Ishvara.
- Mahat Brahma = Yoni, womb.

b) Tasmin Garbham Dadamya Aham :

- In that Yoni, I reflect, place my seed.
- What happens?

c) Sambava Sarva Butanam, Tato Bavati Bharatha :

- Oh Arjuna, Bhagawan when he calls the name, pay more attention.
- If person not focusing... you call Raju...
- Srotru Abhimukhi happens.

- Listen carefully.
- For me the womb is Mahat Brahma, then all beings.
- Kshetra – kshetrajna Samyogaat...

Gita :

यावत्सञ्जायते किञ्चित्
सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्
तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

yāvat sañjāyatē kiñcit
sattvaṃ sthāvarajaṅgamam |
kṣētrakṣētrajñasaṃyōgāt
tad viddhi bharatarṣabha || 13.27 ||

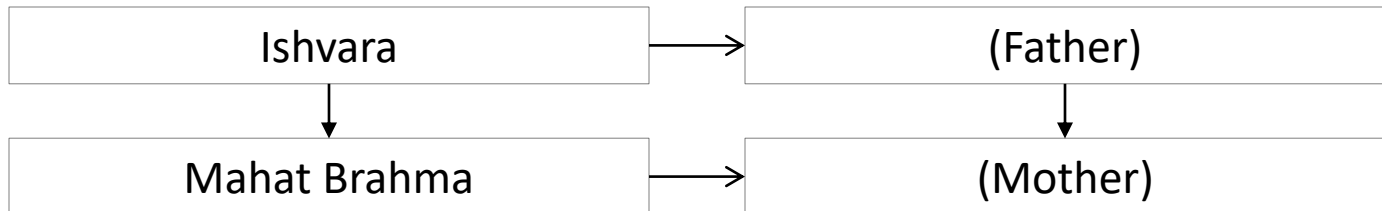
Whenever any being is born, the unmoving or the moving, know you, O best of the Bharatas, that it is from the union between the field and the Knower of the field. [Chapter 13 - Verse 27]

- Trees, plants, animals, birds, fishes, living beings in 14 worlds Svarga, Naraka...

- **Because of Samyoga, all beings are born.**

- **Normally :**

Man – places seed on woman, child comes.



- Prakṛti – Chapter 13 – Verse 20.

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi ।
vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13.20 ||

Know you, that matter (Prakṛti) and spirit (Puruṣa) are both Beginningless; and know you also that all modifications and qualities are born of Prakṛti. [Chapter 13 - Verse 20]

Synonyms – of Prakṛti - Nature

(I) Maya

(V) Shakti

(IX) Akasha

(II) Avidya

(VI) Ajnanam

(X) Karano Upadhi

(III) Avyakta

(VII) Aksharam

(XI) Avyakruta

(IV) Pradhanam

(VIII) Trigunatmika

(XII) Ishvaro Upadhi

I. Prakrti :

- In a state of non-expression
- When Sattva, Rajas, Tamas are in equilibrium.
- Samya Avastha.
- When equilibrium is disturbed

II. When Tamas Predominant :

- It becomes Pradhana.

III. Power of Lord = Shakti

IV. Prakrti – Deludes = Maya

V. Not seen by senses = Avyakta, unmanifest.

VI. No formation of forms in that state = Avyakruta.

VII & VIII. It does not know real nature of self – since it veils, covers, don't know = Avidya, Agyana → Ignorance

- It can be destroyed by Vidya, Jnanam.
- Avidya comes to an end by Vidya.
- Agyana comes to an end by Jnanam.

IX) Akshara : Imperishable

- Kshara = All Perishable.
- All names and forms perish, end in Prakrti.

- **In Pralaya, all Jivas go and stay there.**
- **All Jivas go and stay in the Karana Shariram, come out in Jagrat as Ahamkara.**
- Beyond Karana Avastha is Brahman, Sakshi Chaitanyam.
- In Realisation Maya ends, till then imperishable.

X) Trigunatmika :

- Made of 3 Gunas.

XI) Akasha = Space

- That which gives Avakasha, provides Chaitanyam.
- Avakasha Pradutru = Akasha.
- Avyakruta, Maya, provides for all beings bodies – mind.
- Everything born from Avidya, Maya, Prakrti.
- It gives Avakasha for all beings.
- Provides equipment's, Upadhis, instruments for experience for all beings, it becomes object of experience for all beings.
- It provides for all beings, therefore called Akasha.

In Brihadaranyaka Upanishad :

- Gargi – Yagnavalkya
- Akasha – Avakasha used.

XII) Karano Upadhi :

- Initial causal Upadhi for Ishvara from which everything comes.

XIII) Causal equipment, conditioning for Ishvara, Ishvaro Upadhi.

XIV) Where is Mahat Brahma :

- Because it is Mahat, Brahma is called Mahat Brahma.
- Mahat – That which is expansive big, large.
- Karana always larger than Karya.

Wave	Water
- Karya, effect	- Karana - Mahat, larger

Ornament	Gold
- Bangle, Nose Ring	- Larger - Therefore Mahat

- Mahat w.r.t. the effects.
- Brahma – Root “Brmh”.
- Brmh = Brmhanat Brahma.
- That which causes the expansion, Vruddhi.
- Brahman = Most expansive.

Root

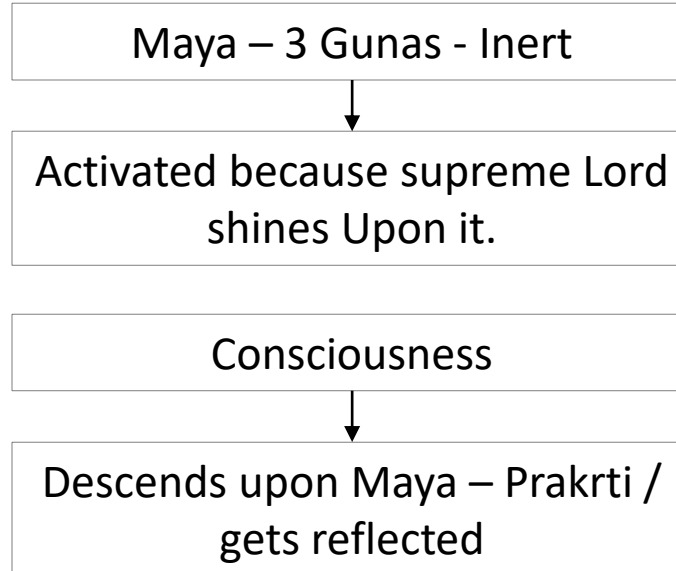
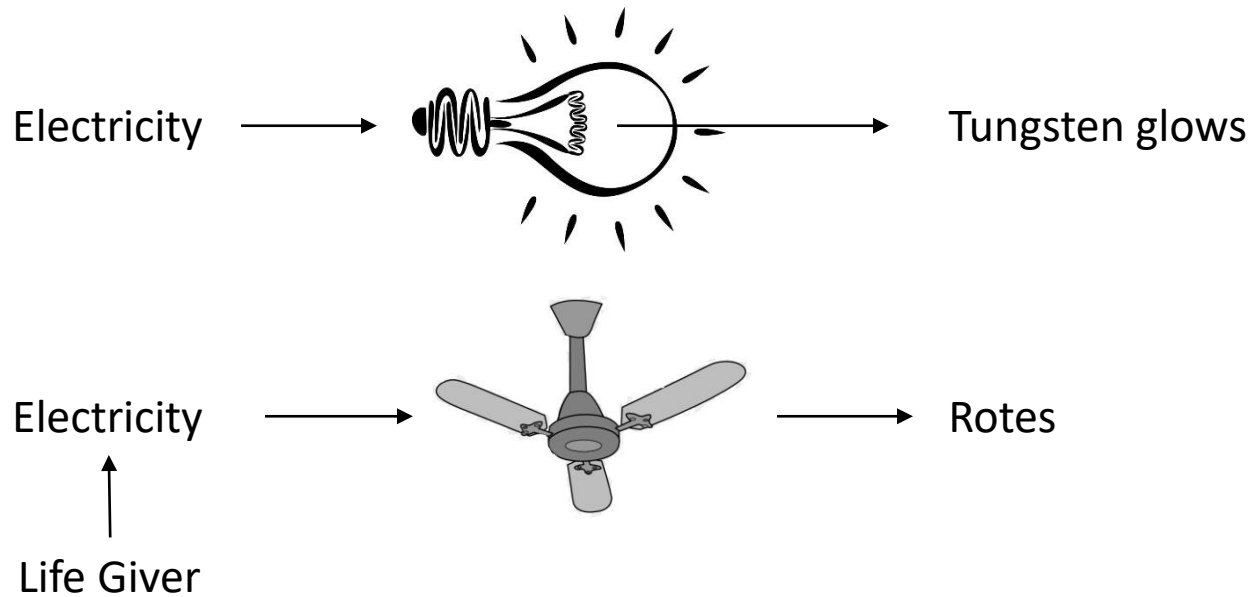
- Akasha – Avakasha Pradatru
– That which provides
- Brhmanat – That which causes the expansion.
- **From Prakrti – Cosmos has expanded.**
- **Objects, beings, world.. Has come out from Brahman.**
- Because it is Mahat, Brahma it is called Mahat Brahma, Maya, Prakrti, etc.

Mahat Brahma	World
<ul style="list-style-type: none">- Cause- Most expansive	<ul style="list-style-type: none">- Effect

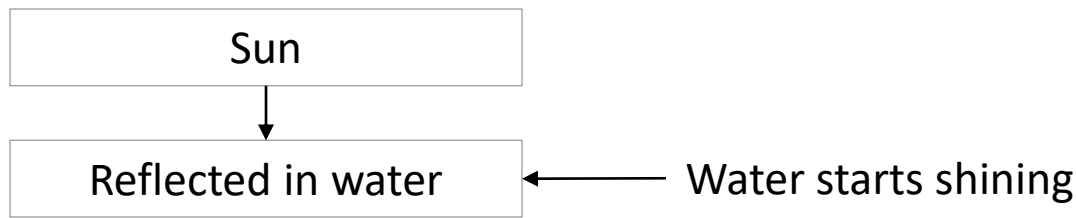
- It is reason for entire expansiveness, that we perceive = Maya, Prakrti, Mahat Brahma Pradhana.
- In Maya, I place the seed.
- Because I place seed in Maya, everything starts coming.

c) Sambhava Sarva Butanam :

- What is the seed he is placing in Maya?
- Maya – 3 Gunas = inert.
- **Inert can't function by itself.**
- **Inert requires power of sentiency to activate it.**



- Descending Consciousness, Consciousness getting reflected in Maya.



- Reflection of Consciousness, presence is as though Bhagavan is providing the seed in womb of Maya.
- Understand what Lord is intending.
- Bhagawan impels that reflection.
- **In that Maya, by will of God, Sankalpa happens.**

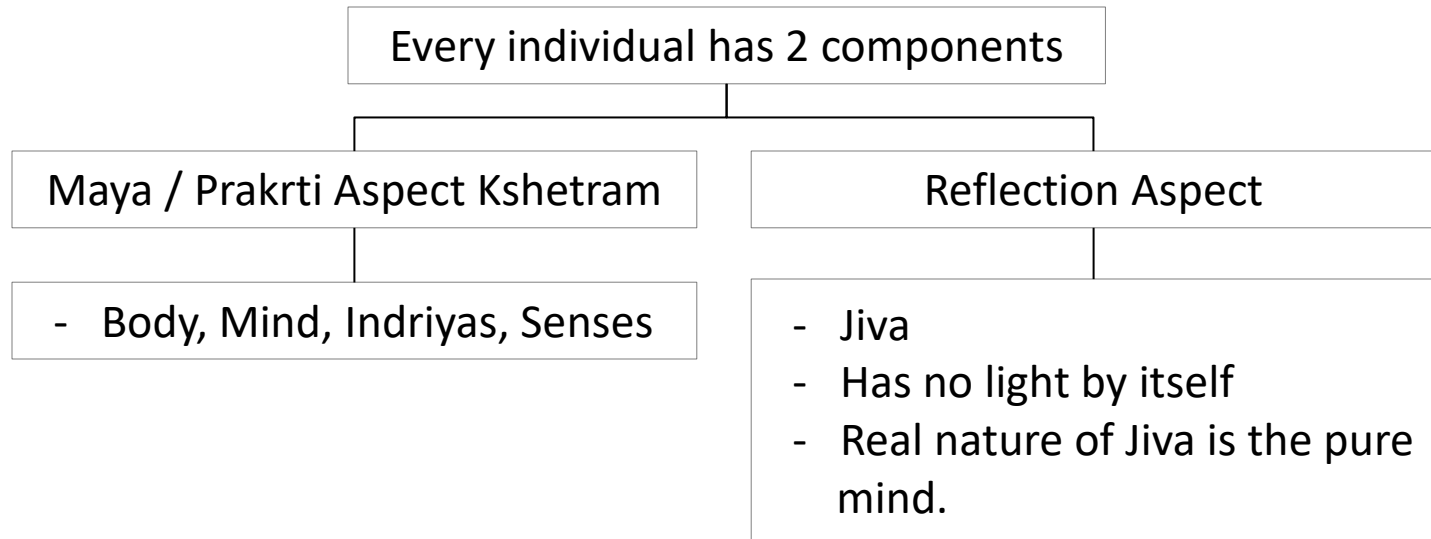
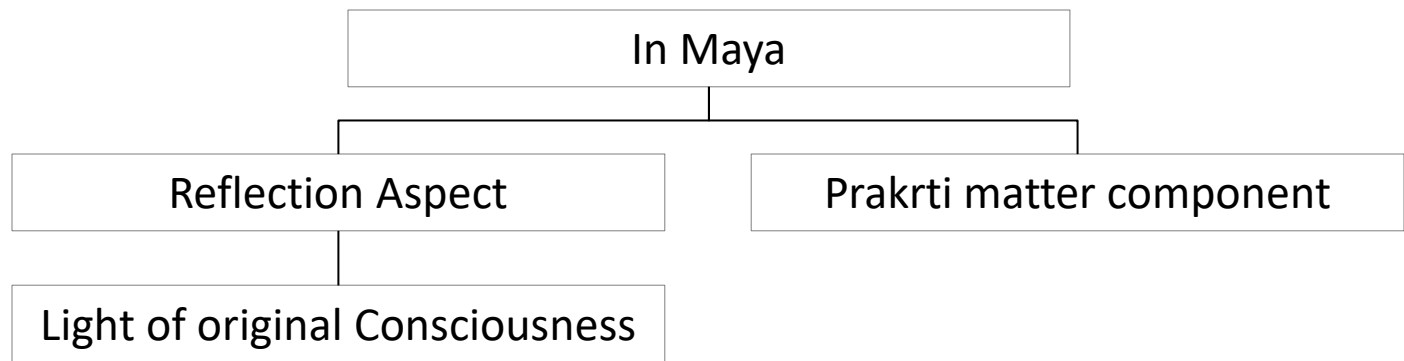
Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati II 3 II

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Reflection of Consciousness makes Maya active.
- Otherwise Maya inactive.
- **With reflection of Consciousness Vritti in Maya is formed.**
- Thought happens in Maya.
- May I become Many.

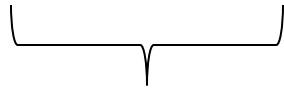


- **Every Jiva in essence is the pure consciousness.**
- Why Kshetra – Kshetrajna Samyoga happens?
- Because of Ishvaras impulse.
- Otherwise it will not happen.
- We are all Kshetra – Kshetrajna together one entity.

- Whole thing initiated by the Lord.
- Little more, think.
- Father – places – Seed in womb



Sperm + Ova → Zygote



Join
together



Division of cells happen, it grows



Child Comes

- Not every seed of sperm has the capacity to become a Jiva, life.
- So many lifes will be destroyed.

- **Mystical thought :**

Beings / Jivas are waiting to get embodiment.

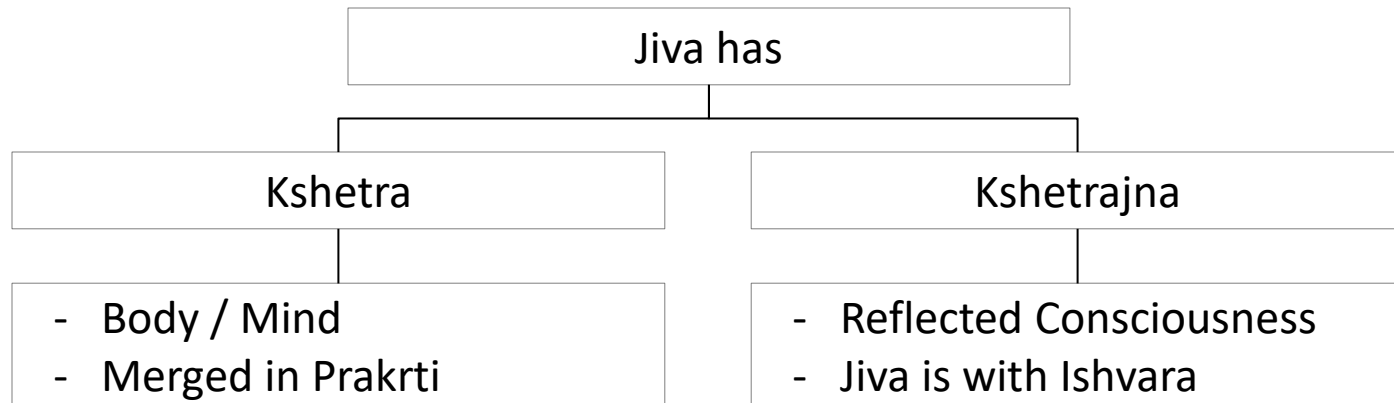
- Waiting where? Shed? No bus comes.
- Waiting - associated with Lord.
- Rice – Wheat – Jivas waiting in rice, wheat.
- Every seed will not be in all food.

• **You are present in that food your father eats.**

- Jiva stays in body of father.
- Every food eaten by father.
- Those are cosmic laws of universe.
- Only that person who has the child, it will go.
- No proof.

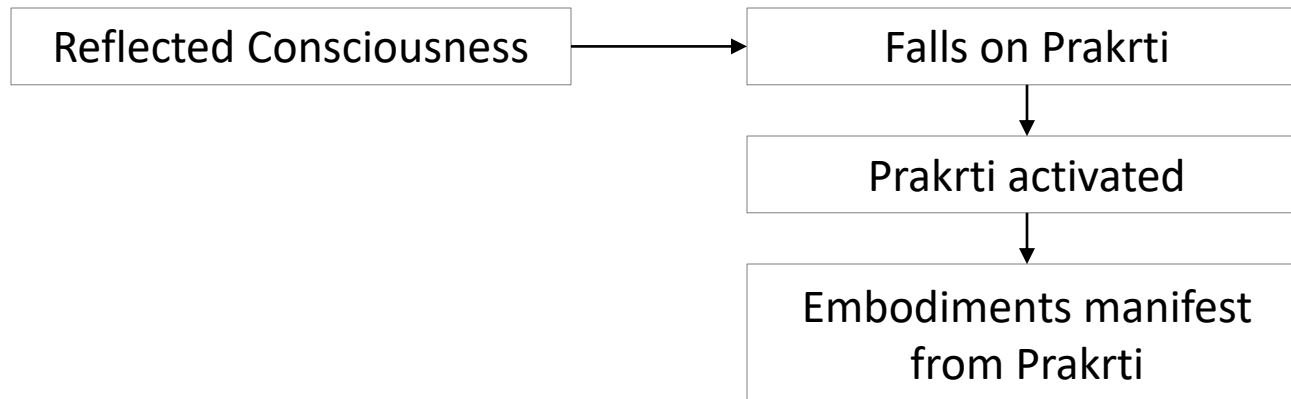
- **Every sperm does not have life.**

- Every food particle does not have life.
- If you have destiny to have the child, then that Jiva goes and waits in the food eaten by father.
- Along with sperm Jiva travels to womb's – Ova to form Zygote.
- Subtle thing – how Jiva comes.
- It starts growing, child delivered.
- Similarly, all Jivas at time of Pralaya are waiting.



- Bagawan blesses Prakrti with reflected Consciousness.
- Beings get associated with a body which is present in the Prakrti.

Seed	Srishti
<ul style="list-style-type: none"> - Joins Ova - Takes 9 months to grow and come out. 	<ul style="list-style-type: none"> - Elements formed - Akasha, Vayu, Agni, Apaha, Prithvi - Body - Jivas come about.



- Every being has got reflection of Consciousness and Upadhi – Body – Mind.

Kshetrajna	Upadhi
- Reflected Consciousness	- Kshetram - Body - Mind

Human being

- Maya Yonihi Mahat Brahma.
- Maya = Womb in which I place seed.

Seed



Reflected Consciousness



Ishvaras Sankalpa (May I become many)



Srishti comes - beings

- **Because of this process :**

Prakrti	Chaitanyam / Purusha
Mother	Father

Lecture III

Verse 3 + 4 : (Revision)

- After catching our attention Bhagawan takes 1st topic :
Kshetra – Kshetra – Kshetrajna Samoga, association takes place.

Kshetram	Kshetrajna
Body / Mind / Intellect	Jiva

}

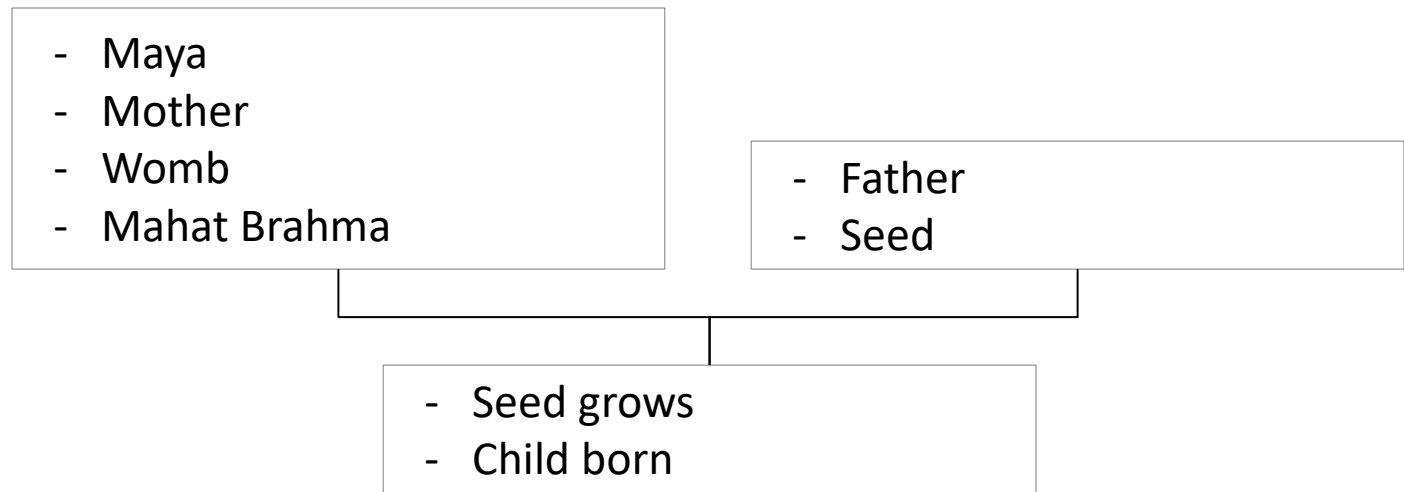
Samoga through Ishvara will

Verse 3 :

मम योनिर्महद् ब्रह्म
तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां
ततो भवति भारत ॥ १४-३ ॥

mama yōnirmahad brahma
tasmin garbhaṁ dadhāmyaham ।
sambhavaḥ sarvabhūtānāṁ
tatō bhavati bhārata || 14-3 ||

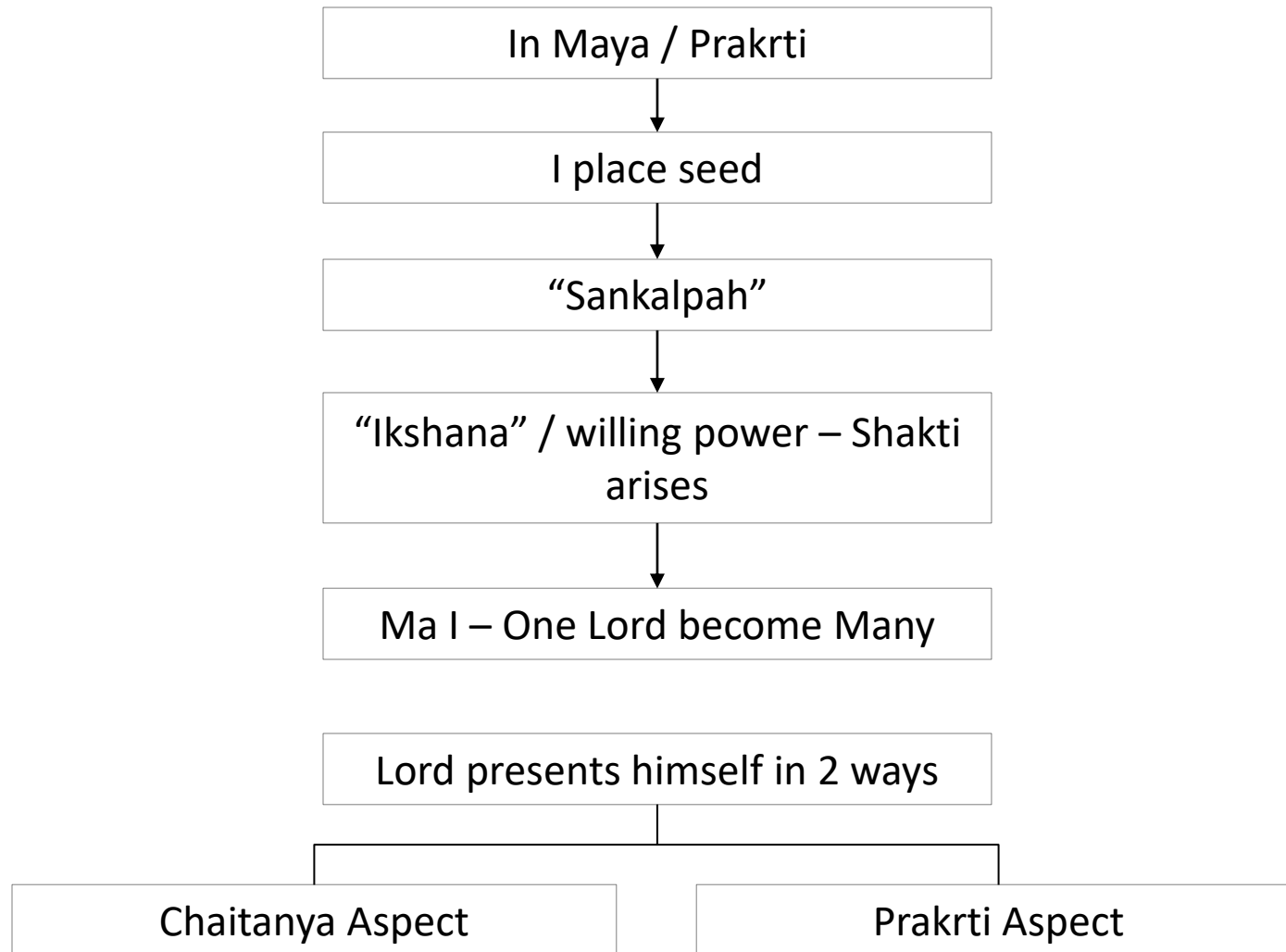
My womb is the great Brahman (Mula Prakirti); in that I place the germ; from which, O Bharata, is the birth of all beings. [Chapter 14 - Verse 3]



- Mahat Brahma – not – Hiranyagarbha...
- From Prakrti – Maya comes – Mahat.
- 7th Chapter / 13th Chapter... Mahat.
- Here Mahat Brahma = Prakrti, Maya.
- It is the biggest next to Brahman.

Mahat Brahma	World / Body / Mind / Intellect
<ul style="list-style-type: none"> - Karanam - Bigger 	<ul style="list-style-type: none"> - Effect - Maya - Made of Prakrti

- Brahmanat – Vruddhi Hetutvat
 - Causes expansion
 - Hence Mahat



- Ishvara = Consciousness with Upadhi – Shakti of Maya.
- Bhagawan seems to say – Prakrti – Maya separate from him.

- Brahman + Shakti = Ishvara



Mother

- **In the mixture, Sankalpah happens – may I become the many – seed.**

- Reflected Consciousness present in Shakti...

- **Shakti by itself inert, has no power to germinate**

- Jiva in Pitha – is placed in womb, nourished by mother.... Example used.
- This is how creation comes about.

Verse 4 :

सर्वयोनिषु कौन्तेय
मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिः
अरहं बीजप्रदः पिता ॥१४-४॥

sarvayōniṣu kauntēya
mūrtayaḥ sambhavanti yāḥ |
tāsāṃ brahma mahad yōnih
ahaṃ bījapradaḥ pitā || 14 - 4 ||

Whatever forms are produced, O Kaunteya, in all the wombs whatsoever, the great Brahman (Mula Prakirti) is their womb, and I am the seed-giving father. [Chapter 14 - Verse 4]

a) Kaunteya :

- Son of Kunti, Arjuna.

b) Sarva Yonishu Ya Murtayaha :

- All varieties of births.
- 84 Lakh – births / beings said in Puranas.

Yonis / Species	Lakhs
(I) Earth – Predominant	7
(II) Air – Predominant	7
(III) Water – Predominant	7
(IV) Fire – predominant	7
(V) Vegetation – Above ground	10
(VI) Vegetation below ground	14
(VII) 2 Sense Organs	2
(VIII) 3 Sense Organs	2
(IX) 4 Sense Organs	2
(X) Residing in heaven	4
(XI) Residing in Naraka	4
(XII) 5 Sense organs – Animals	4
(XIII) Human beings	14
Total	84

b) Sambavanti Yaha :

- Each has distinct form...

c) Tasam Brahma Mahat Yonihi :

- Mahat Brahma is the womb.
- Karana Prapancha is womb where Jivas rest.
- Maya is womb.
- 84 Lakh form – bodies coming from Maya, Mahat Brahma, Prakrti, mother.

d) Aham Beeja Pradaha Pitha :

- I am the seed – father, who has enabled all beings to come.
- Father, places the seed.
- I am the original seed, Purusha, cause of all seeds.
- Original consciousness.
- Bodies come out of Mahat Brahma.

Original Consciousness	Reflected Consciousness
- Impells everything	- Jeeva - Is Original Consciousness Gita : - Chapter 13 – Verse 3 - Reflected Consciousness is me – Brahman

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- All Kshetrams are created by the will of Ishvara which has made Prakrti manifest these bodies for all the beings.
- I am the originator, inner core of you is me
- Prakrti – creates body.
- Purusha – Kshetrajna = Bhagawan
- Really speaking both is Bhagawan.
- Maya = Ishvara only.

Gita :

पिताहमस्य जगतः
माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कारः
ऋक्साम यजुरेव च ॥ ९-१७ ॥

pitā'hamasya jagataḥ
mātā dhātā pitāmahaḥ |
vēdyaṁ pavitramōṅkāraḥ
ṛk sāma yajurēva ca || 9-17 ||

I am the father of this world, the mother, the sustainer and the grandsire; the (one) thing to be known, the purifier, (the syllable) Om, and also the Rk, the Sama and the Yajuh also. [Chapter 9 – Verse 17]

- I am finally everything.

Maya	I – am Reflected Consciousness
- Creates Kshetram	- In all Beings

Verse 3 + 4 :

- **Kshetra – Kshetrajna Samyoga is by Bhagawans willing, wishing – facilitator.**
- If not for it... whole crematory – Sthavaram, Jangamam stationary – moving creatures – would not have happened.
- Topic I – Over
- Topic II – Gunas
- Verse 4.5 - 18.5 – major Junk pertains to Gunas
 - 14 Verses

Verse 5 :

सत्त्वं रजस्तम इति
गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो
देहे देहिनमव्ययम् ॥१४-५॥

sattvaṃ rajastama iti
guṇāḥ prakṛtisambhavāḥ |
nibadhnanti mahābāhō
dēhē dēhinam avyayam || 14-5 ||

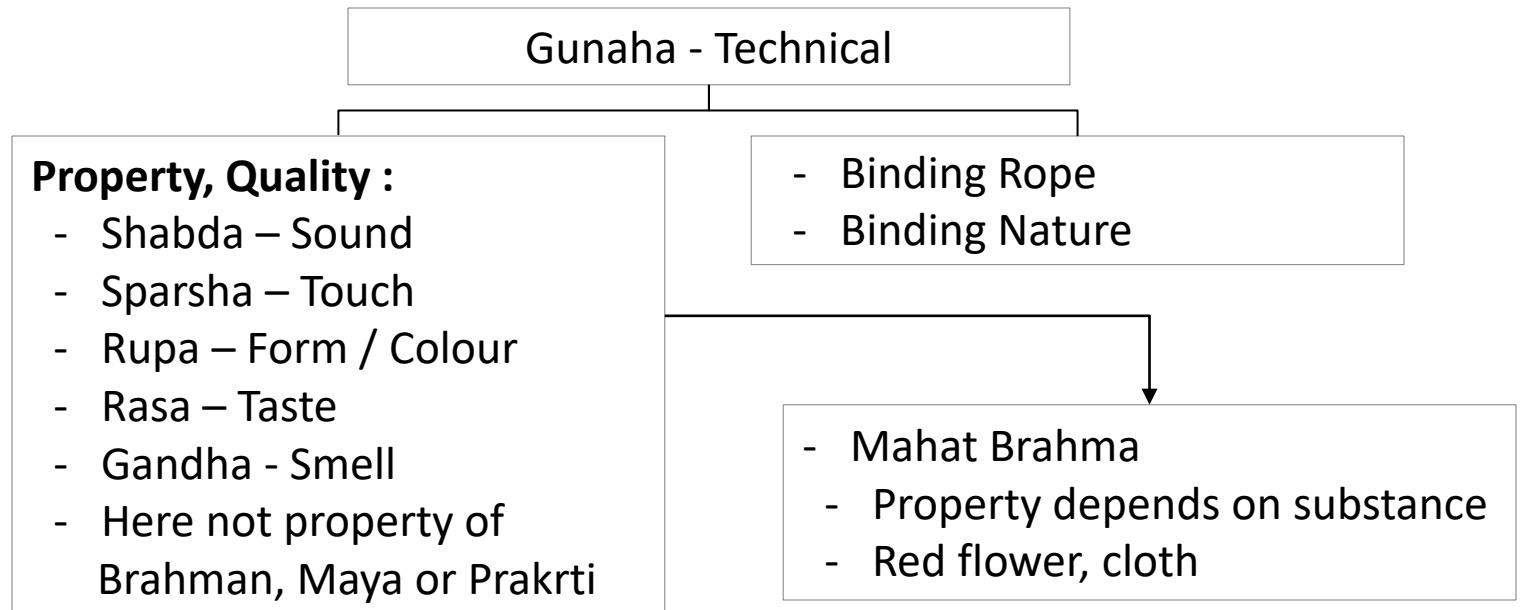
Purity, passion, and inertia - These qualities (Gunas), O! mighty-armed, born of Prakirti, bind the indestructible embodied one, fast in the body. [Chapter 14 - Verse 5]

- What are the Gunas?

a) Sattvam, Rajaha, Tamaha :

- Technical terms, names of Gunas.
- Paribhashika Shabdas.

b)



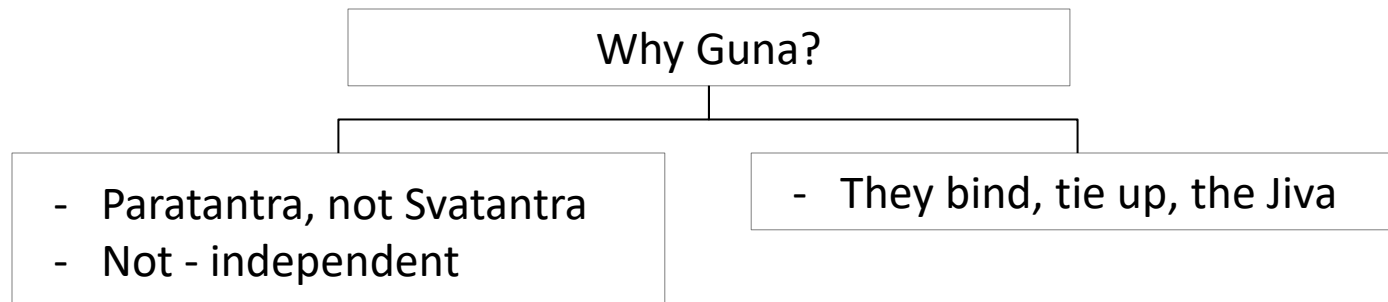
- **To say they are dependent, Guna is used.**
- Maya, made of 3 Gunas is dependent on Consciousness, Ishvara, to function.

Gunas	Consciousness
<ul style="list-style-type: none"> - Paratantra - Dependent - Functioning, presence dependent on Consciousness 	<ul style="list-style-type: none"> - Svatantra - Independent - Purusha Tantram

- Dependency - indicated by using the word Guna.

c) Nibhadnati :

- Gunas Bind a person.
- Objects tied by knot.
- Gunas tie up Jiva, Purusha to the body.

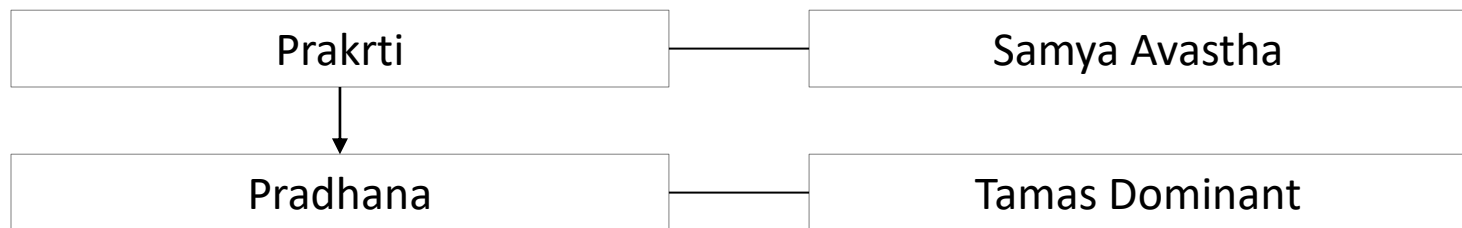


d) Prakrti Sambavaha :

- Sattva, Rajas, Tamas – born from Prakrti.
- **Initial state in which Sattva, Rajas, Tamas are in equilibrium is called Samya Avastha.**
- Non Expressive = State called Prakrti, karana Avastha.
- Moment, they come to creation, they express as Sattva, Rajas, Tamas predominant and other subservient.

Sattva	Rajas + Tamas
Predominant	Subordinate

- To express have to come from state of equilibrium.
- Tamas predominant, then we called it Pradhana.



- Prakrti Sambava.. Lot of content.
- Understand Vedanta to learn Gita, Upanishad, Brahma Sutra.
- Study Vedanta first...

Go to Ganges with

Katori

Glass

Bucket

Tank

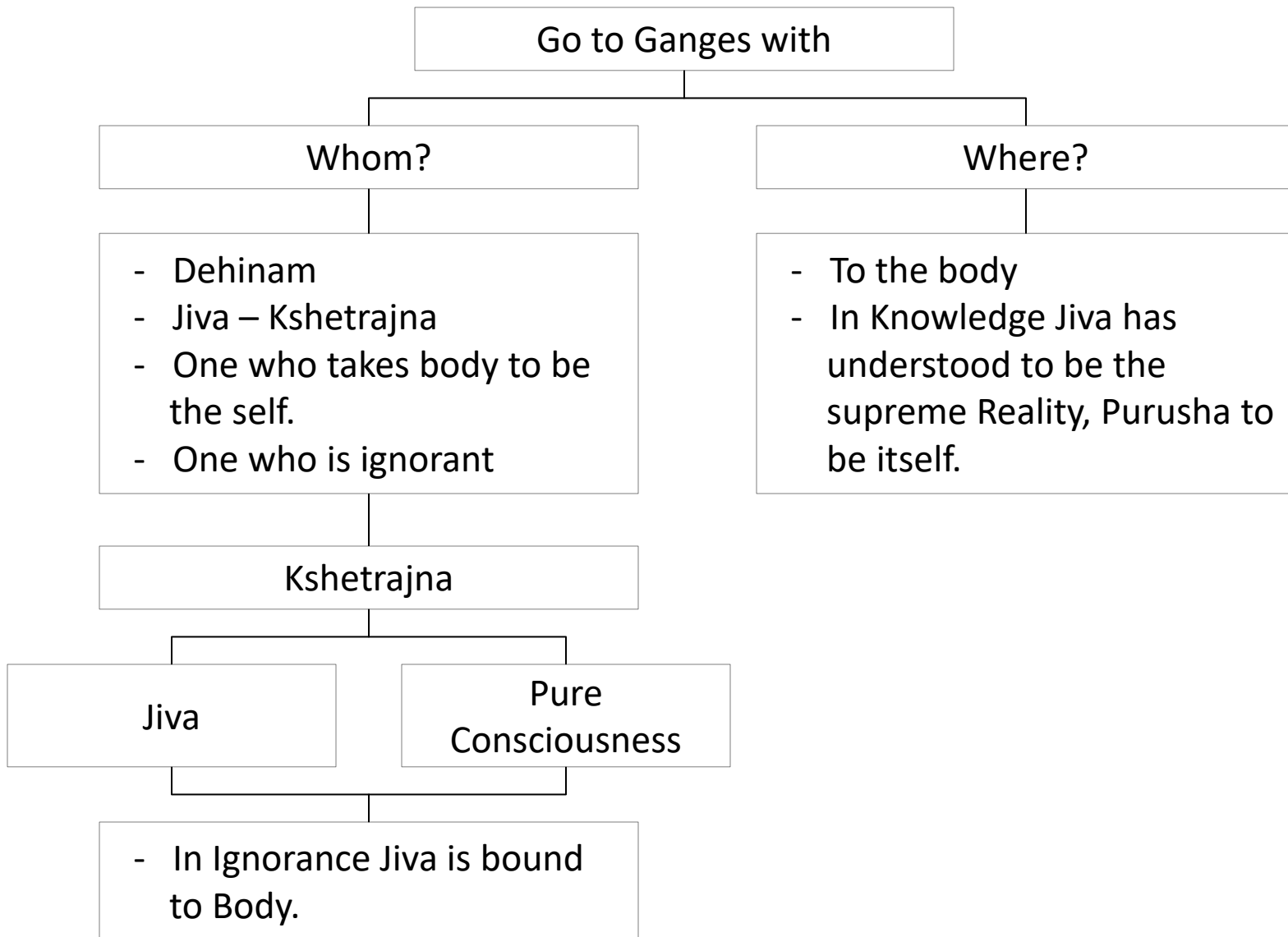
- Sandeepany – 1 year – Tattwabodha, Atma Bodha, Vivekchudamani, then can appreciate glory of Gita.

- **Gunās arise from Samya Avastha, Prakṛti, state of equilibrium and express themselves.**

- Thought of Sadness comes.
- In the mind Jiva says I am Sad.
- Sattva / Rajas / Tamas = Maya.

e) Nibadnanti Mahabaho :

- Great strong armed.
- Gunas will still bind.
- No creature coming from Prakṛti can escape this bondage – except Gunateeta.



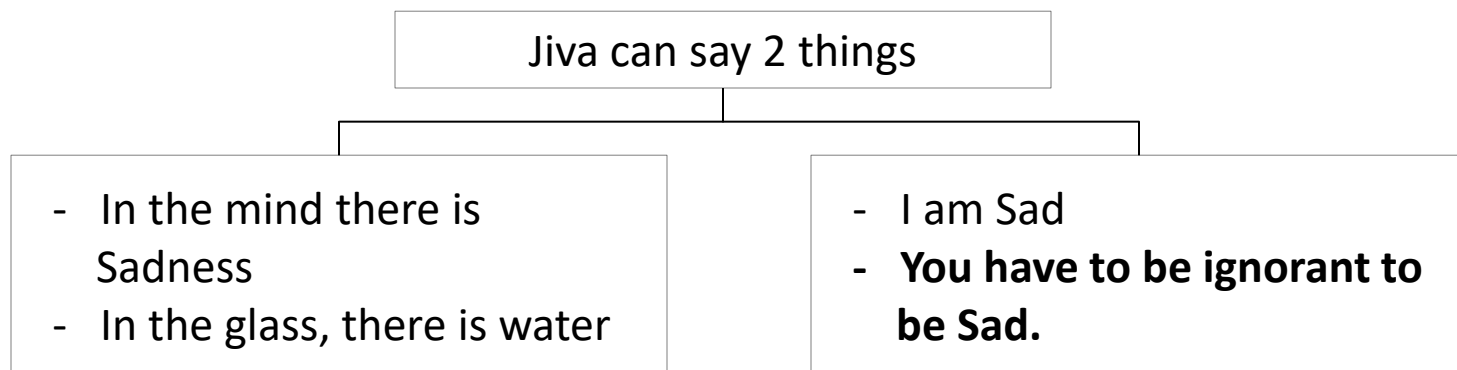
Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

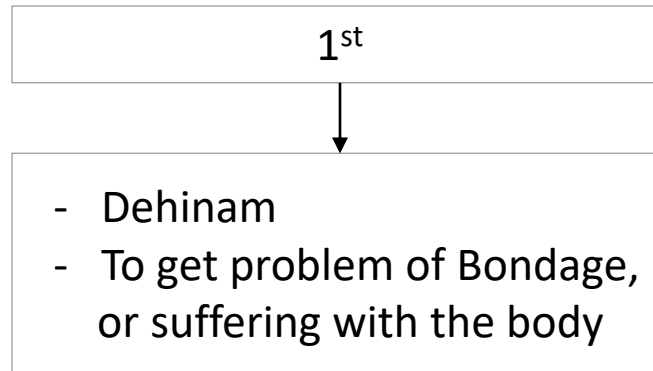
kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

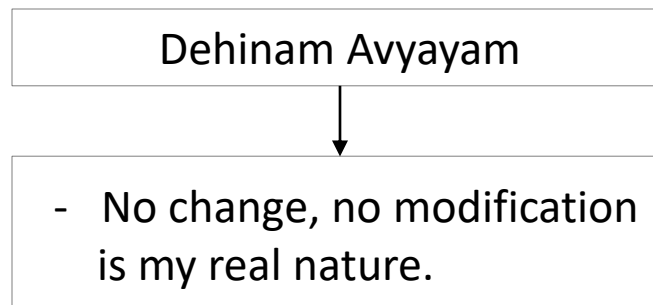
- Guna binds Jiva to the body.
- Jiva takes body to be the self and it binds...
- How it binds?
- Suppose thought of Sadness comes.



- You have to be ignorant to be wise, happy, unhappy.
- Ignorance precedes all problems.



- Dehinam Nibadnante – binds.
- Really who is Dehinam?
- Is he Sad, happy, Joyful, sorrowful, Good, bad, intelligent, fool?
- Dehinam actually is the supreme Purusha.
- Bhagawan himself, pure consciousness itself.



- That is what I am...
- If you come to know real nature of Avyayam?
- Realising the Gunas.
- This is Vastu Sangraha Vakyam, Summary statement that is going to be elaborated.
- Verse Pregnant, full of meaning.
- Source of 14 verses.
- Does collection of all topics.
- Introduces topic.
- 3 verses – 6, 7, 8.
- How do the Gunas bind?
- No. of Gunas, where are they coming from, what are the Gunas, what they do, whom they bind – Jiva, to what do they bind – Jiva is bound to the body.
- Presently Jiva bound to this body and goes through these experiences.
- Gunas – create fresh bodies till one rises above the Gunas.
- Will cause Dehinam – Jiva to take more bodies.
- Binds now and in future.
- Absolutely binding.
- Something is a problem now.

- **Example :**
 - A/c in one room.
 - Go outside, no cold felt.
- Cold in Australia... don't feel cold.
- Go to Mars, no problem of this world.
- Gunas are your perennial problem.
- Created problem yesterday, today, tomorrow, after you drop the body.
- Know unchanging, immutable, then liberated.
- 3 verses – how they bind?

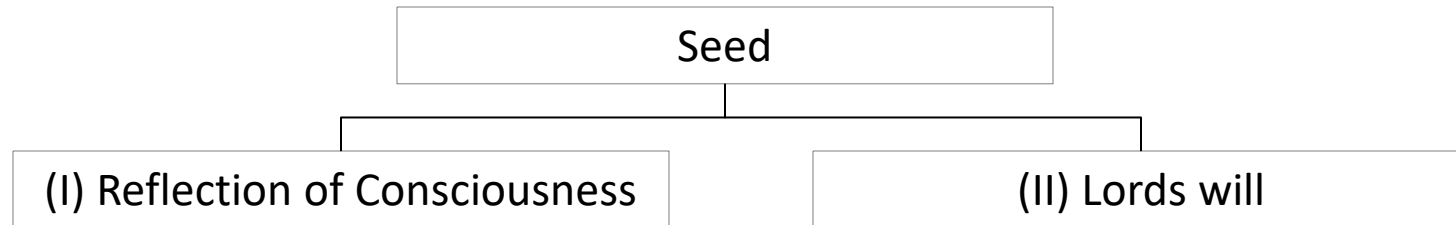
Verse 5 :

- Jiva realises it is not Ahamkara – Prakrti, but always Advaita Purusha, Gunateeta.

Lecture 4

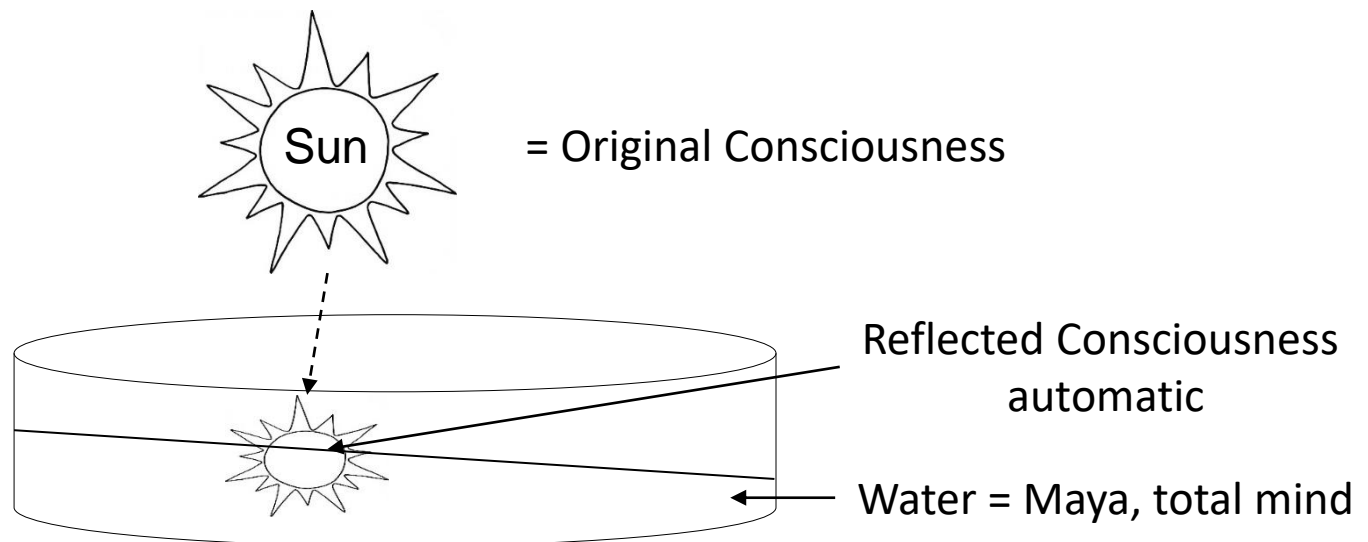
Lord Krishna :

- I place seed for entire creation in womb of Maya.
- No creation possible without his direct willing.
- Creation is association of Kshetra – Kshetrajna Samyoga.
- Association overseen by him.
- What is the seed?



I) When Maya is there, reflection is automatic.

Example :



- I place seed, before seed was not there, I place it now means it is an action, Karma.
- Seed = Reflected in Maya... not totally wrong.

II) Seed is Lord's will :

- Vritti in Maya Prapancha.
- Vritti in Maya = Modification.
- No Maya without Reflected Consciousness.
- Maya is inert.
- Inert can't function without presence of sentience.
- What is the seed?
- Many have problems.
- Seed is :
 In Reflected Consciousness, imbued will of the Lord.
- Not just Reflected Consciousness or only will – Vritti, modification in Maya.
- Will, expresses in Maya as a modification.
- What is the modification?
- Impelling of creation of the nature : May I manifest and become the many.

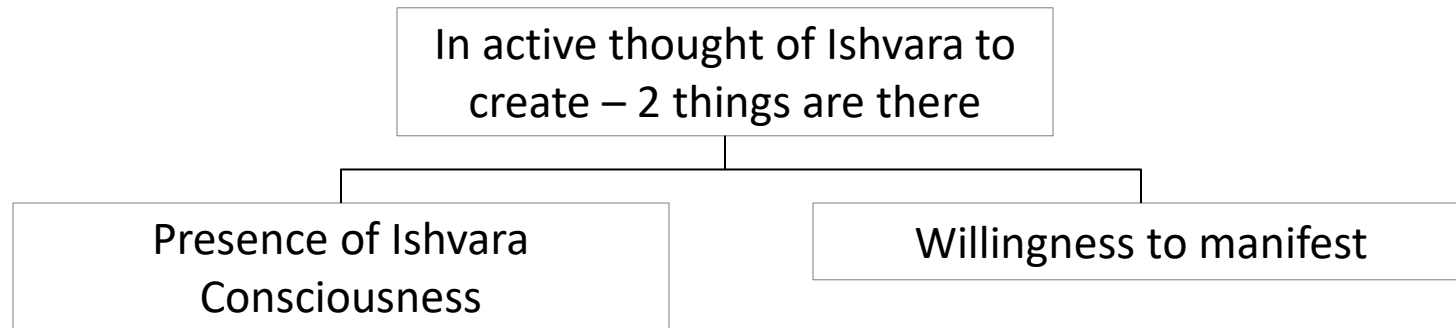
Example :

- In Mind, there is a thought.
- Let me join MGML, complete questionnaires.

- Vritti = You are directing action to yourself.
- Where is thought happening?
- In the Mind.
- Thought can't happen by itself.
- There is presence of Chit which impels the thought.

- **Mind can't do anything by itself.**
- **Your presence = Reflected Consciousness.**

- Presence of thought + Presence of Self = Active thought.



Seed is :

- **Chidabhasa Yukta Ikshana rupa Maya Vritti.**
- Associated with Chidabhasa (Reflected Consciousness), willing – May I become.. Vritti.
- Tad Ikshata, Bahusyam Praja Prajaye yeti...

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

Lord Willed :

- May I become many.
- Where is that willing happening?
- It is placed in my womb which is Maya.
- Change happening in Maya Vritti.
- Modification in Maya caused by Bhagawan.

Seed :

- **Form of Vritti... may I become many.. Will of Ishvara.**
- Once the Lord wills.... Maya goes into action, starts creation process.

Taittiriya Upanishad :

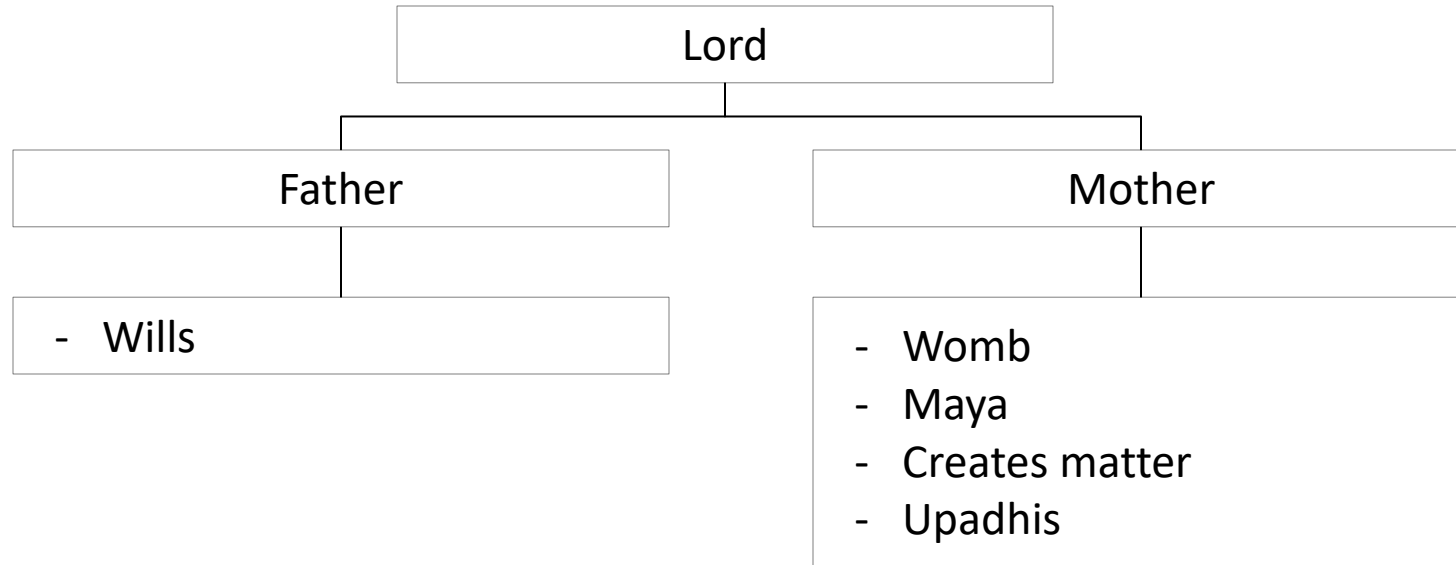
तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Whole creation starts.
- Creation = Association of Kshetra and Kshetrajna coming together... beings.. Willed by Ishvara.
- Kshetra – Kshetrajna association is under Ishvaras facilitation.
- Ishvara ordains.
- Never forget : Seed = Maya Vritti = will of the Lord.
- I am the father... Maya creates Akasha, Vayu... .elements, combinations, body, mind comes....

- All coming from Maya.



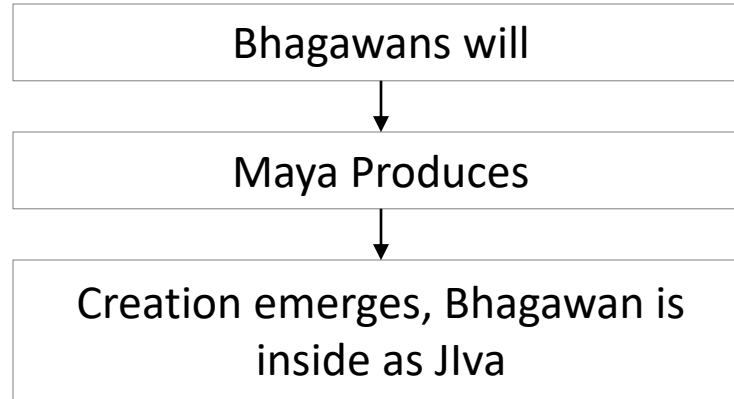
- **All beings in 14 Lokas – 84 Lakh varieties of beings, one father = Ishvara = Reflected Consciousness in Maya Prapancha.**
- Mother is Ishvaras Maya.
- This is Kshetra – Kshetrajna Samyoga – willing power of the Lord.
- In all of them, as Kshetrajna, Bhagawan himself is present (Reflected Consciousness).
- As originator of creation he is the father, Pitha.
- **Chidabhasa, Reflected Consciousness, is in all of us as the Kshetrajna.**
- **Reflected Consciousness in real nature is Bhagawan only.**

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

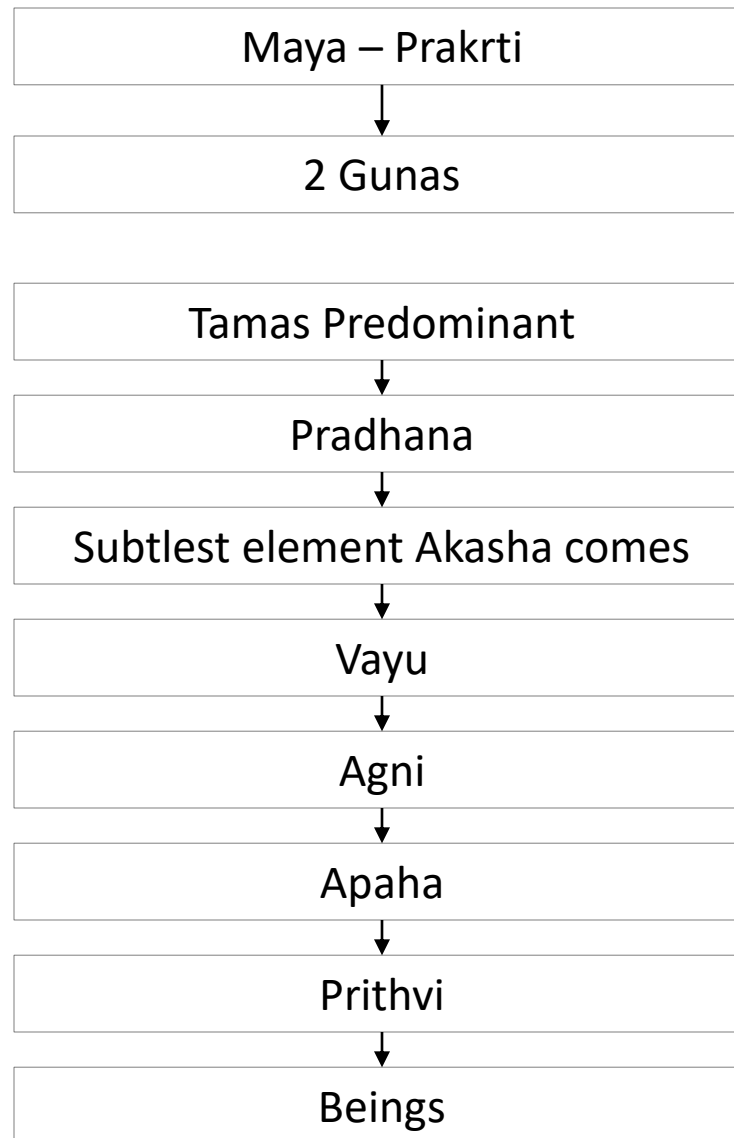
Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- This association is whole creation.
- Rest are all details.



- **Say creation in 3 lines :**
 - Step 1 : Bhagawan has willed.
 - Step 2 : Maya creates the various forms.
 - Step 3 : Note : Kshetrajna in life, life in you, consciousness in you, Jiva in you, is the Supreme Reality itself.

- Lord does elaboration and summarization.
- Both you should know.
- **Say elaborately :**

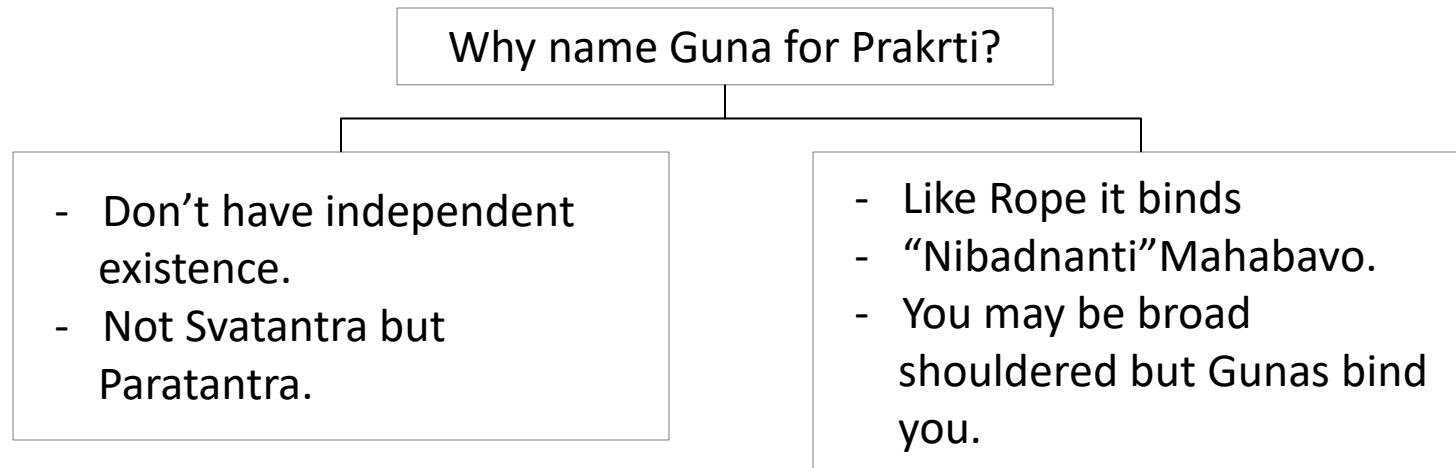


- Taittiriya / Tattwa Bodha.
- Chapter 13 / Chapter 7.. Variety is there.

- **Actual thing :**

Bhagawan has willed.

- 3 steps does not change in any creation process.
- This is the summary.
- Maya made of 3 Gunas.



- What Gunas bind?
- Binds the Jiva.. to the Upadhi – Deha.
- Creates mind, body and one identifies with that.

- **Identification is bondage.**

- Bondage No. 1
- Got bodies in every creation because of Karma.
- Eternal binding.
- Present, future, past bondage – eternally binding, therefore Guna.
- Which Guna, by what association binds?
- Binding is common.
- Why, it does not change.
- Which Guna, by what, changes.

Verse 6 : Bondage of Sattwa Guna

तत्र सत्त्वं निर्मलत्वा
प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति
ज्ञानसङ्गेन चानघ ॥१४-६॥

tatra sattvaṃ nirmalatvāt
prakāśakam anāmayam |
sukhasaṅgēna badhnāti
jñānasaṅgēna cānagha || 14-6||

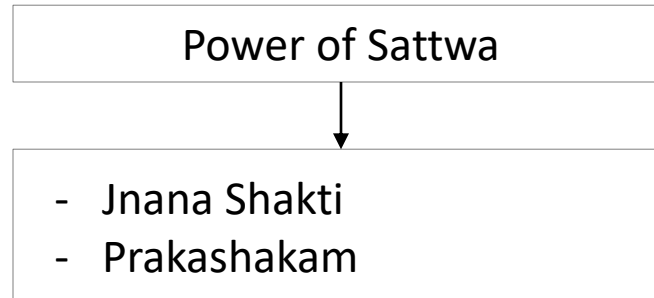
Of these, sattva, because of this stainlessness, is luminous and healthy (Unobstructive). It binds by (creating) attachment to happiness and attachment to knowledge, O sinless one. [Chapter 14 - Verse 6]

a) Tatra :

- There, within the Gunas.

b) Sattvam – Prakashakam, Nirmalatvam :

- **Prakashaka = Nature of illumination, shining.**
- 3 Shaktis = 3 Powers = Sattwa, Rajas, Tamas.



Power of Rajas



- Vikshepa Shakti
- Kshepa = Agitation = Lot of Agitation, action, restlessness
- From rest become restless, change, effort, shakti, energy.

- Praviritti Shakti – Power of action, movement.

Tamas

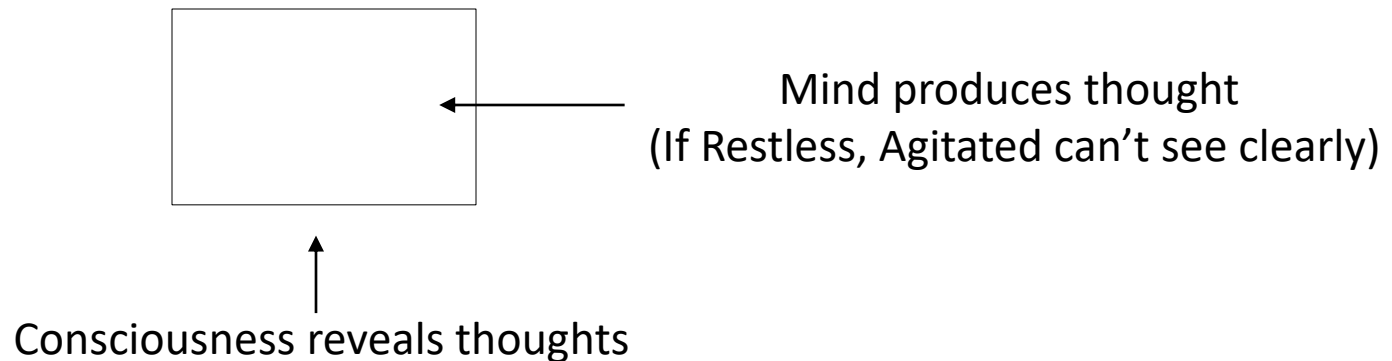


- Avarna, Agyana, Veiling Shakti

Sattwa :

- Revelatory in function.
- Light removes darkness.
- Knowledge will arise why?
- Nirmalatvat = Pure, clean, reflects Chaitanyam perfectly.
- Maha = Dirt.
- Accepts reflection of consciousness without any obliterating effect.

- If mirror dirty, can't reflect.
- Only if pure, can capture light of consciousness.
- **Sattva makes thoughts to reflect consciousness, able to gain knowledge.**
- We understand, Jnanam happening, thought can comprehend.
- If mind restless, not Nirmalam.
- Can't get knowledge.
- When consciousness reflected well, knowledge will be clear.
- If water dirty, can't see reflection of Sun properly or your own reflection.



- Ability to capture reflection of Consciousness in the matter, mind, requires purity, Sattva.
- Sattva makes the Vrittis, thoughts in the mind to Reflect Consciousness and gain knowledge.
- Mind is single pointed means it is able to reflect consciousness well.

- **When Consciousness is reflected well, knowledge will be clear.**

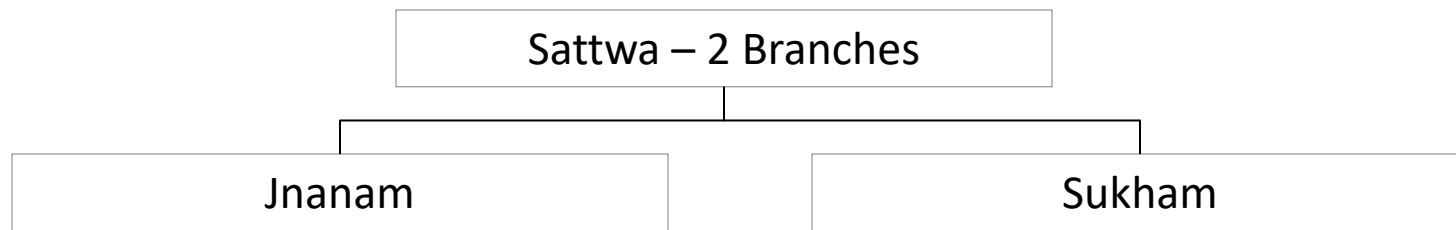
- When water disturbed can't see reflection properly, it is Agitated, disturbed.
- When mind is in the nature of Sattva, Jnanam will arise.
- Vritti which is able to comprehend the knowledge arises.
- How Vritti is able to comprehend a thing correctly, because it is able to hold reflection correctly.

- **Whenever Sattva comes, knowledge arises.**

- Why knowledge Arises?

- **Nirmalatvat... Vritti becomes pure, placid, serene, to hold consciousness.**

- Sattwa = Knowledge, Prakashakam illuminatory, effulgent, Jnanam.
- Anamayam – expression of Sattva, Jnana Shakti.
- Amaya = Sorrow = Dukham.
- Anamayam = No Dukham = Sukham.
- Sattva = Jnanam = Prakashakam.
- Sukham = Peace = Serenity, Relaxation composure = Sattva.
- Regardless of what is outside, inside person is calm.
- World outside may be peaceful, inside mind is turbulent.
- When Sattva rises, mind is calm, quiet, relaxed, peaceful, Sukham.



- How it binds?

c) Sukha Sangena Badnati :

- Sangha = Association.
- Binds whom?
- Dehinam – Verse 5 – individual, Jiva.

- **Binds Jiva by causing association with Sukha.**

- Binding = Association = Considering ourselves to be that...
- Wrong considering.
- Considering Anatma to be Atma when Sukham comes, we say Aham Sukhi.
- I am happy.
- Happiness / Jnanam arises in the Vritti – mind.
- Sattwa expresses in the mind as knowledge, Sukham.
- We have ignorance backing.
- I know, I am peaceful, I have knowledge, I am serene, at ease, composed.
- It is because of Sattva.

- If no Sukham, I wont say I am Sukhi.

Ajnanam	For Aham Sukhi
General cause	Sukham is cause

- Without Sukham, peace, I wont say I am peaceful, knowledable.
- Sattva by causing knowledge, peace, participates in the bondage.
- Original cause = Ignorance.
- It is participatory, hence Sattwa causes bondage.
- Sangha = Attachment, association, connection.
- You become associated with Satwa Sangha.
- Original Cause is ignorance.

- **Satwa by creating Jnanam, Shakti, participates in Sangham of aham Sukhi, Jnani, I know I am knowledgable, peaceful.**

- Association of self with not self.
- Not self = Mind.
- In the mind, thought of Sukham, Jnanam...

- **I being present there as reflection, I become Sukhi, Jnani.**

- I am happy, I know.

- **By creating Jnanam and Sukham, Sattva causes bondage.**

- Understand this perfectly well to understand Gunateeta, Moksha which comes later.
- Don't say :
Sattva causes bondage by attachment to knowledge, peace.
- Not complete, don't stop.

**Sattwa participates in the bondage of the nature of : I am happy
I am peaceful**

- Sattva creates the peace and knowledge for bondage to happen.
- Must clearly understand this.
- Sattva creates bondage by creating Sukham, Jnanam to which I associate myself and say I am happy, peaceful, know.

You don't know, you are only illuminator, mind is knowing, mind is peaceful, you are not peaceful.

- If peace was not there, I will not say, I am peaceful.

Verse 7 :

रजो रागात्मकं विद्धि
तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय
कर्मसङ्गेन देहिनम् ॥ १४-७ ॥

rajō rāgātmakaṃ viddhi
tṛṣṇāsaṅgasamudbhavam |
tannibadhnāti kauntēya
karmasaṅgēna dēhinam || 14-7 ||

Know thou, rajas (to be) of the nature of passion, the source of first and attachment; it bonds fast, O Kaunteya, the embodied one, by attachment to action. [Chapter 14 - Verse 7]

- **Sattva = Jnana Shakti.**
- **Knowledge will always give peace.**
- In Jnanam, Sukham is part and parcel.
- Learn to live life of self not of Gunas.

a) Rajas = Vikshepa, Praviritti Shakti.

- Action happens because of desire.
- To do Something, you desire.
- Don't want to do = Also a desire.
- Want to do something else, sleep = Tamas, Nidra.

- Raaga = Kamatmakam, desire.



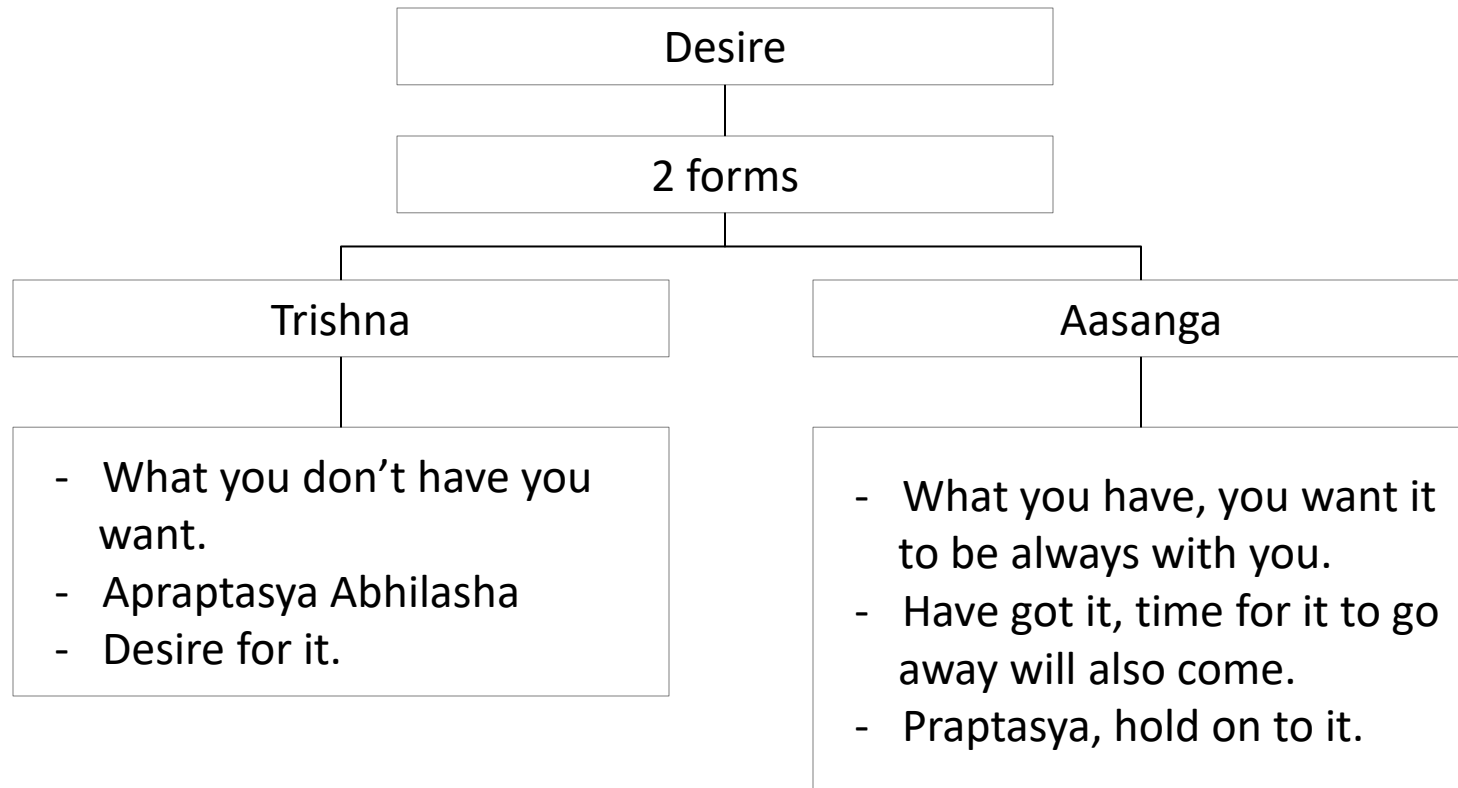
Root : Rajyate Purushaha Anena Iti Raaga = To Bind, to tie.

- Desire binds person to objects.
- It is of the nature – Atmakam of desire, Kama Svarupa.

b) Viddhi :

- Understand.

c) Trishna Aasanga Samudhbavam :



- Raagatmakam causes both these desires.

d) Tanni Badnati Kaunteya :

- Desires followed by actions.

e) Binds – Karmasanghena :

- Become Karta.
- Rajas participates in Bondage of being a Karta.
- I want to enjoy that.... Let me do this.
- I want to gain that... let me do this.
- I want to retain this... put this effort.
- Karma – not just action but because you want something.
- For particular enjoyment, you do action.

- **Rajas makes you a Karta, Bokta, it binds.**

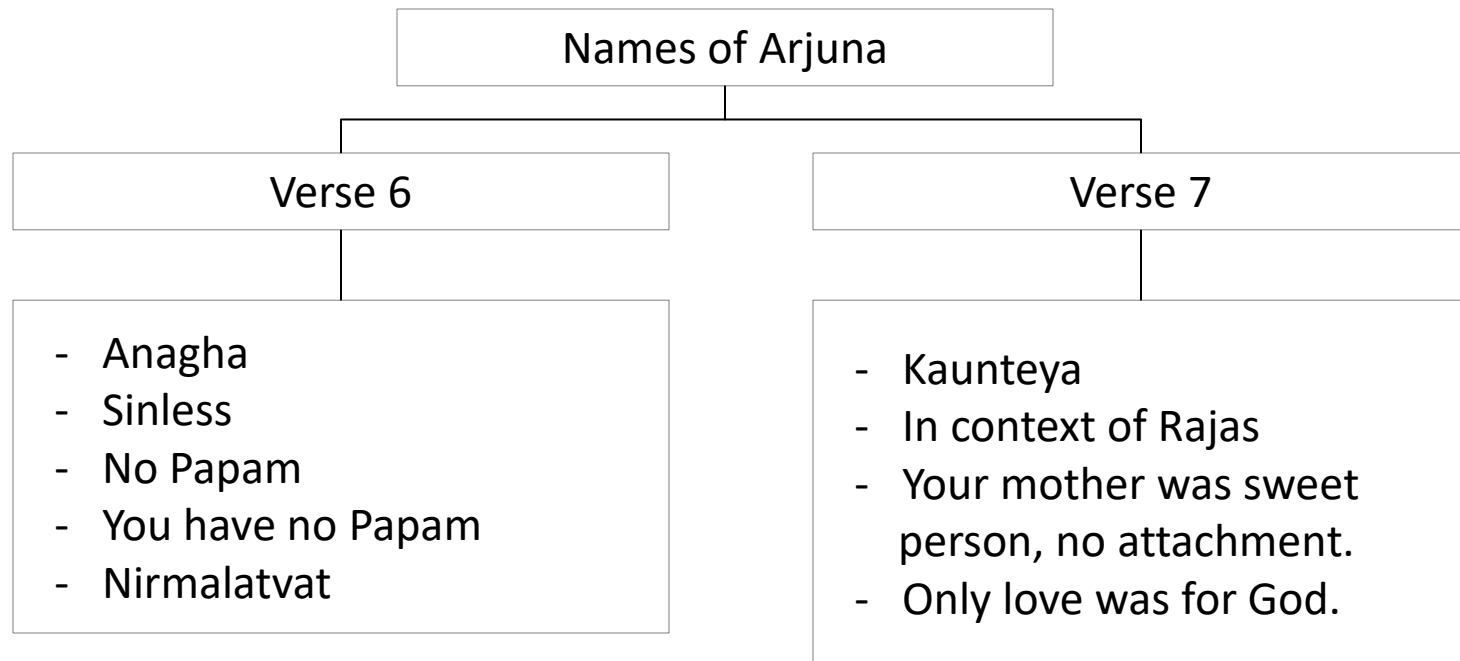
- Whom does it bind?
- Dehinam – Jiva – individual.
- Dehinam in truth is Avyayam Verse 5.

- **You are actually pure, have no modification but action makes you Karta – Bokta.**

- Pulling out Aham from I – notion, Ahamkara, Mamakar, is job of Upanishads and Gita.

- **Background ignorance, all this is Satyam is there.**

- Because of background ignorance that it is Satyam, it participates in the bondage.
- Karana Shariram = Ignorance of self = Maya Shakti.
- Guna creates Association, bondage to action.
- Gita teaches us to clearly see this Jagrat Avastha caused by ignorance – Karana Shariram as Mithya – appearance.
- Trishna and Aasangha = Rajas bondage.



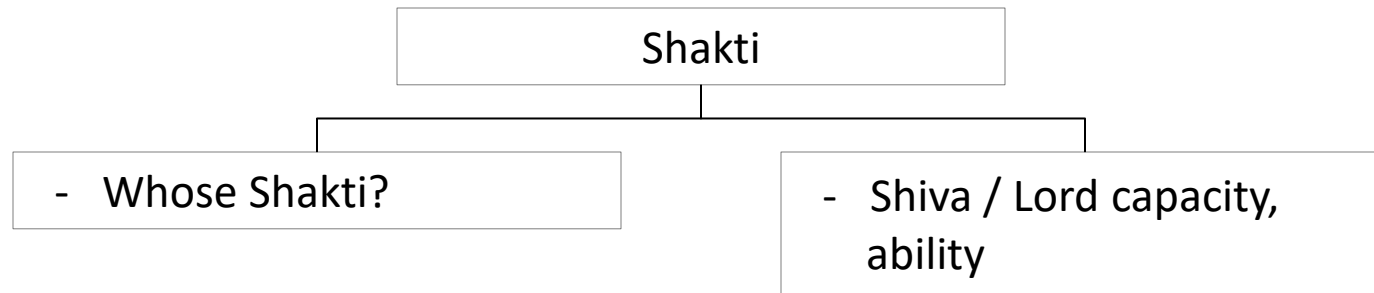
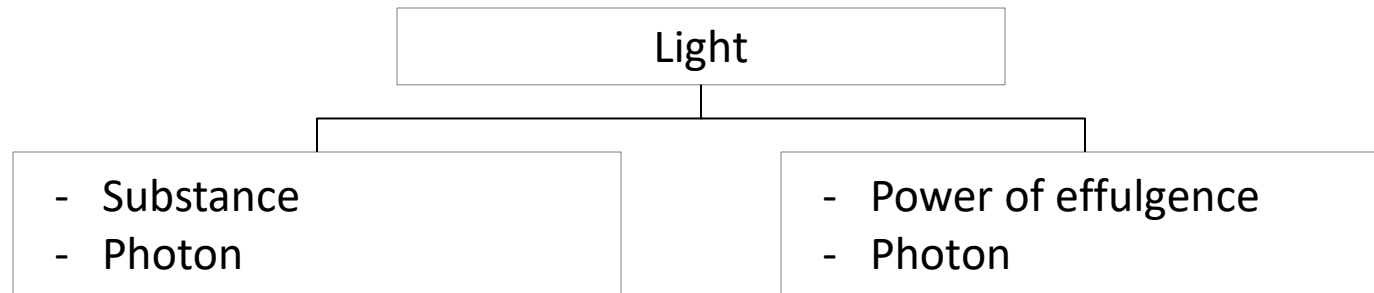
Kaunteya :

- You are child of a noble mother.
- What is Tamas?

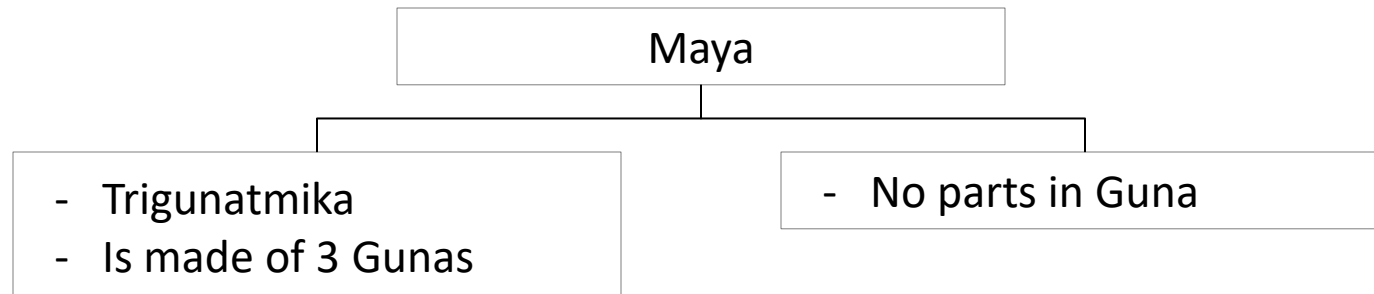
- Neither Jnana Shakti, Pravritti Shakti.
 - It is negator of Sattwa and Rajas, negator of Jnanam and action.
 - What negates Jnanam and Karma?
- **What is original bondage?**
 - **Agyanam.**
 - **Sattva, Tamas, Rajas are participatory bondage.**
- How they participate... we are seeing that.

Lecture 5

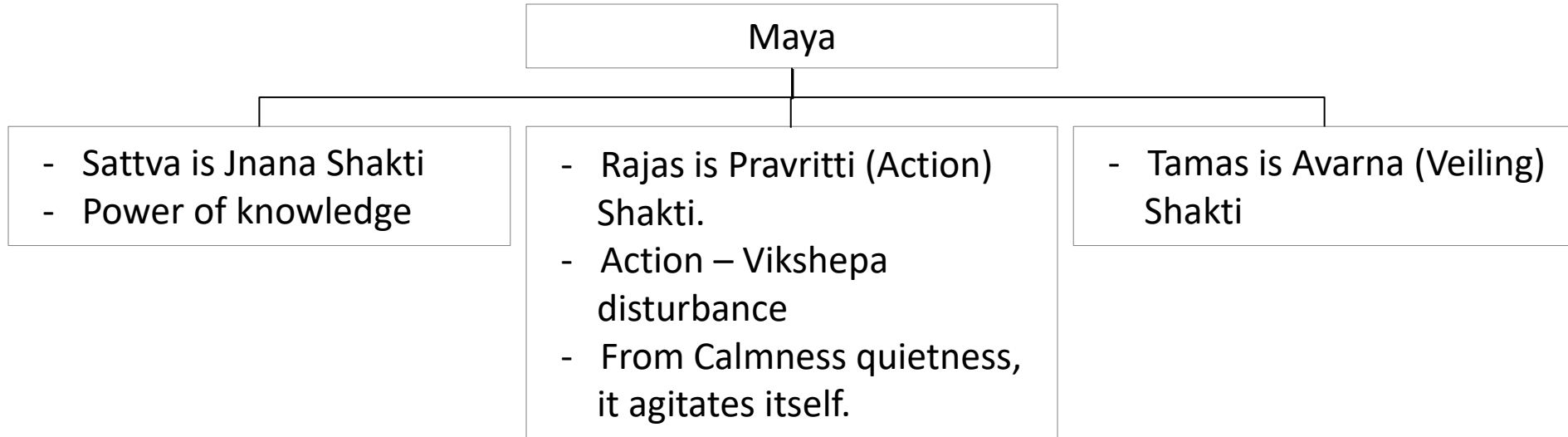
- 3 Gunas have 3 powers.
- Usually someone has power.
- Here not Maya having power but May as the power.
- Maya is the substance and the power.



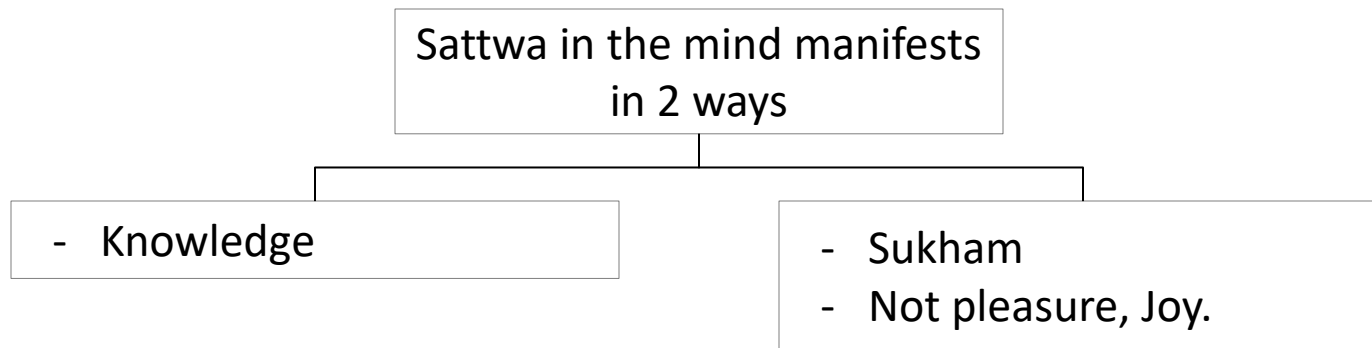
- Here can't ask whose?



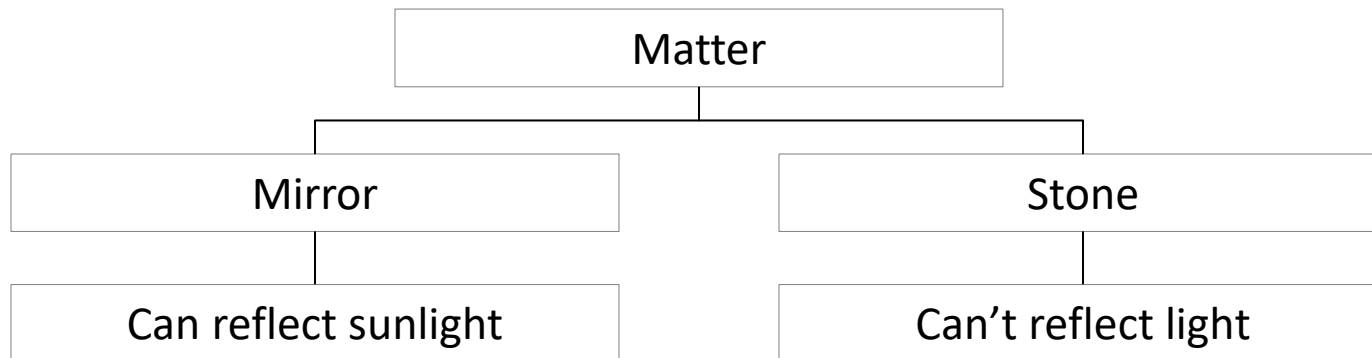
- No Anga – Angi relationship.
- Can't say Maya is substance with the power.
- Can't say Maya has 3 parts – Sattva – Rajas – Tamas – 3 sections.
- It is like this, not like that.
- **Get the concept :**
 - Maya is Shakti Trayam
 - 3 together

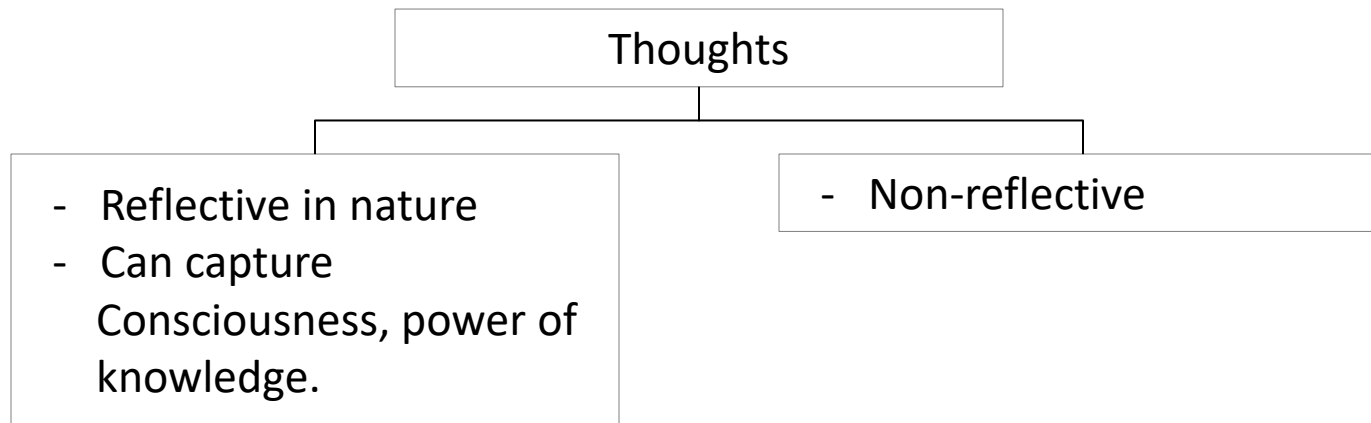


- Languages has limitation.



- Sukham : Poise, ease, peace, repose.
- Movie = Joy / Pleasure = Sukham.
- This is what Sattva does in the mind, Prakashatakam, knowledge.
- Nirmalatvat – it is clean.
- Mala = Dirt
- Nirmala = Dirtless, clean, pure.
- Thought is clear and is capable to reflect power of consciousness.





- **When thoughts have the power to capture knowledge, they are called Nirmal, pure.**
- Thought is able to hold the consciousness... Prakashakam (Knowledge)... Anamayam.. Poise.

Amaya	Anamaya
Dukha	No Dukham

- How Sattva creates bondage?
- Sukha Sangena Badnati, Jnana Sangena Cha.
- Binds individual (Dehinam).
- By creating association with Sukha.
- If no Sukham, association with Sukham will not happen.
- If no Jnanam, association with Jnanam will not happen.
- Aham Sukhi, Aham Jane.. It is participatory in nature to create bondge.

- **Actual bondage created by ignorance.**

- **Bondage = Anatmani Atma Adhyasa.**

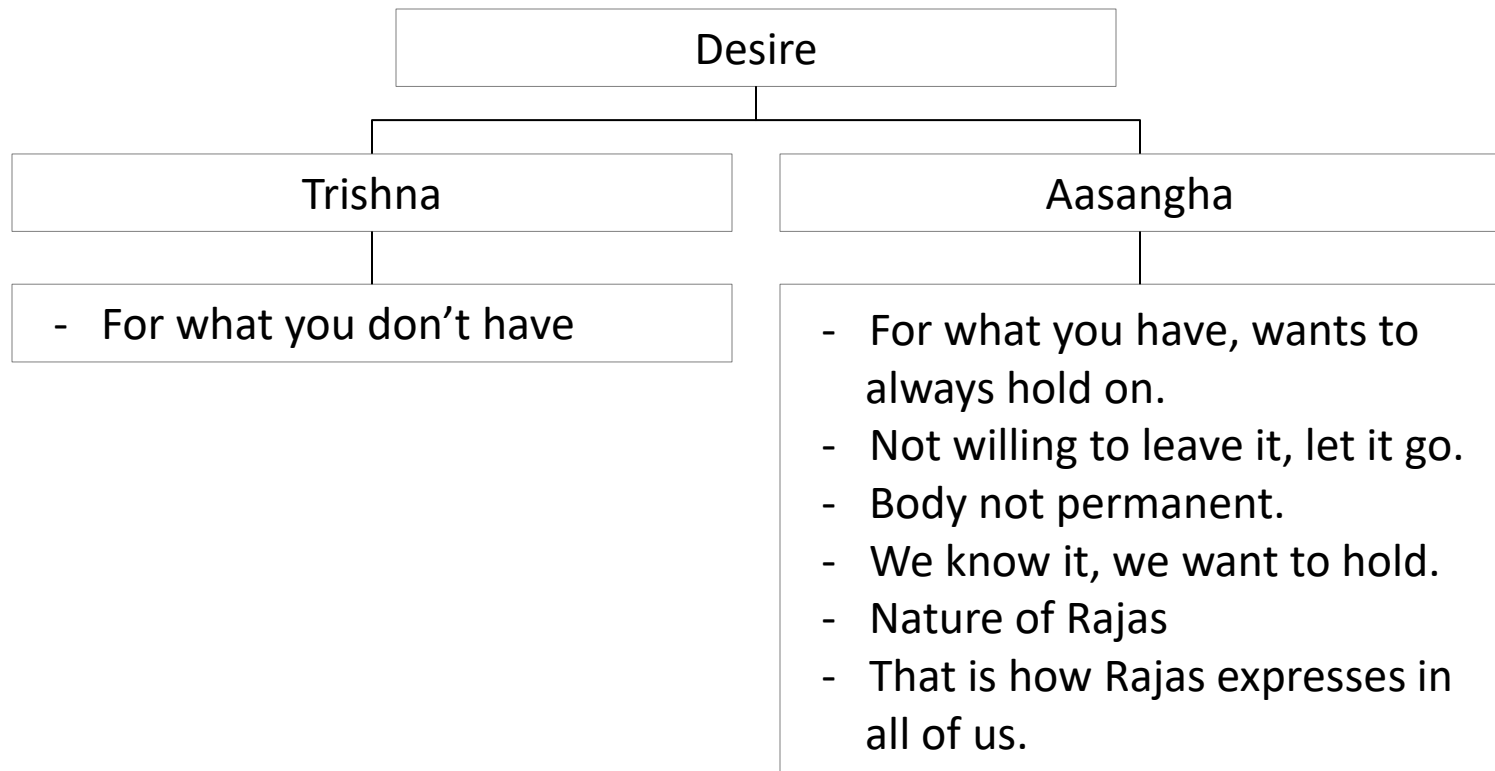
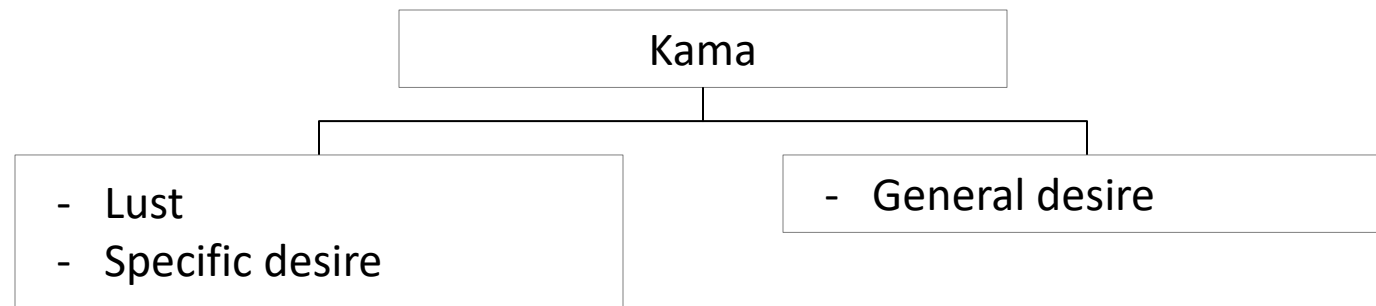
- In the nonself having notion of self.
- Because of lack of self knowledge association is happening, this is actual cause of bondage.
- Sattva, by manifesting Sukham, by manifesting knowledge provides opportunity for Ajnanam to go into action.

In Ignorance	With knowledge
<ul style="list-style-type: none"> - We say I am happy - It is a Vritti I am attached to - I identify with peace thought and say I am serene, peaceful. 	<ul style="list-style-type: none"> - I am of the nature of happiness. - I identify with happy thought in the mind.

- Sattva becomes contributory, participatory cause for bondage.
- Rajo Rajatmakam Vruddhi.

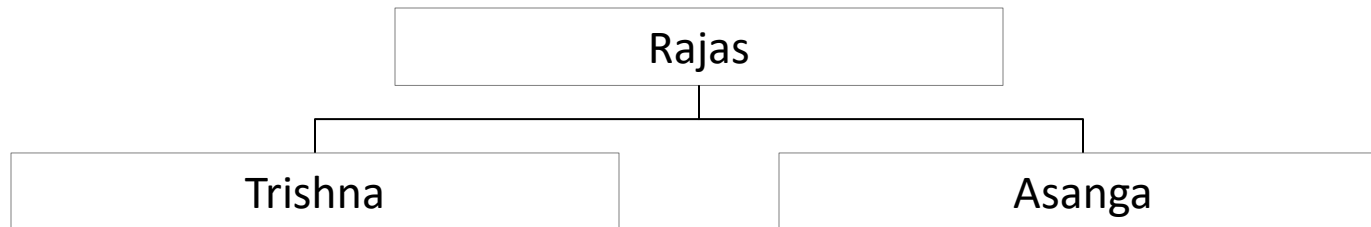
- **Rajas is Pravritti, Kriya – Karma – Vikshepa Shakti.**

- Therefore Rajas manifests as desire, Raagatmakam.
- Kama Svarupam.



- All exactly the same.
- Only outside different.
- **Inside all made of 3 Gunas only.**

- Sometimes Sattva comes – we behave in one way, Rajas comes – behave differently.
- **Understand yourself, can understand all.**
- All of us have come from Prakriti.
- Sarvayonishu – Murtaya Sambavantiya.



- What bondage it creates?
- **Karma Sanghena :**
I am the doer, I will achieve this.
- Structure of thoughts explained by 3 Gunas beautifully in Chapter 14.
- Association with nature of action = I shall do... for that.
- This is Rajas contributes to bondage.

Verse 8 :

तमस्त्वज्ञानजं विद्धि
मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिः
तन्निबध्नाति भारत ॥ १४-८ ॥

tamastvajñānajaṃ viddhi
mōhanaṃ sarvadēhinām |
pramādālasyanidrābhih
tannibadhnāti bhārata || 14-8 ||

But, know thou, tamas is born of ignorance, deluding all embodied beings, it binds fast, O Bharata, by heedlessness, indolence and sleep. [Chapter 14 - Verse 8]

- How Tamas Binds?

a) Tamas Tu :

- Tu = But you know Tamas?
- Unique nature, altogether different is Tamas.

b) Agyana Jam :

- Tamas is Aavarna Shakti – play of Maya.
- Rajas – Vikshepa.
- Tamas – Aavarna.
- Two Shaktis are the creators of our entire life.
- Tamas born out of power of veiling, Aavarna Jam.
- Jam : Is born

Padmaja	Pankaja	Jalaja
- Laxmi born in Lotus	- Born from Mud	- Fish - born out of water

- Ajnanajam – born of Ajnanam, ignorance.
- For all beings, it creates Moha, Aviveka – delusion, lack of discrimination – confusion – right – wrong, good – bad, necessary – Unnecessary, required – not required, cause of happiness – unhappiness, truth – false, appropriate – inappropriate, Hitah – Ahitah, beneficial – not beneficial.

b) Mohanam Sarva Dehinam :

- For everybody, no one is exception.
- All of us are born from Prakrti – Maya – Sattva – Rajas – Tamas.
- May be less – more.

c) Pramada, Alasya, Nidra Badnati :

- Nobody can escape from affect of 3 Gunas.
- Inescapable.
- **You watch :**
If these are, then it is Tamas.

Indictors of Bondage by Tamas

(I) Pramada

Error

(II) Aalasya

Laziness

(III) Nidra

Sleep

I) Pramada :

- Inability to know something clearly.
- Cognise it differently.

Example :

- Rope seen as Snake.
- Thinking other way about someone.

II) Aalasya :

- Laziness.

III) Nidra :

- Sleep.

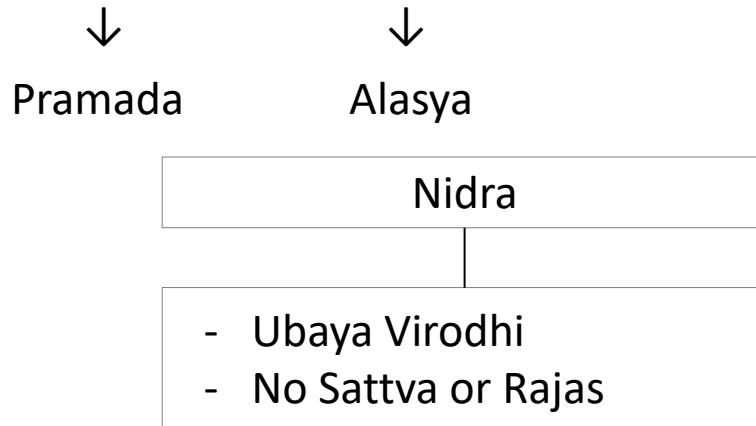
Why Tamas unique?

- Pramoda – opposite to Sattva.
- Rajas not opposite to Sattva.

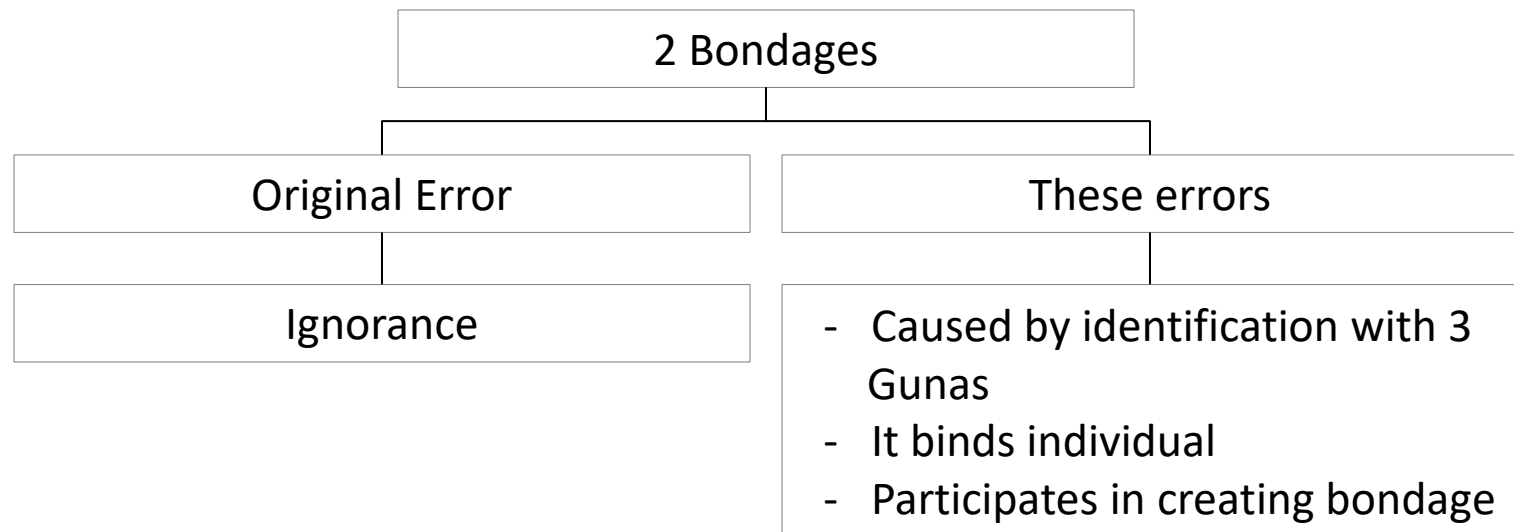
- Direct Antagonism, objection, contradiction.
- Pramada, opposite of Prakasha.

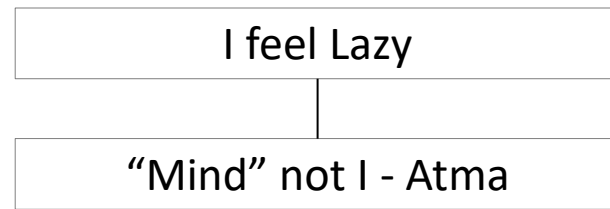
IV) Alasya – Opposite to Rajas

- Tamas = Sattva Virodhi, Rajas Virodhi



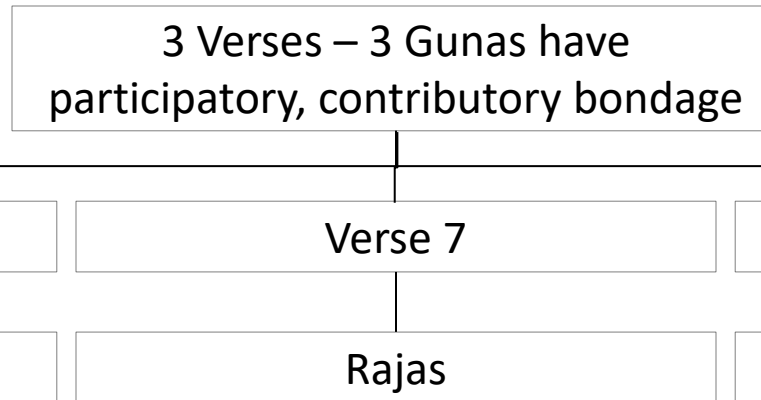
- Rajas by creating these effects, binds individual by making person inadvertent... I make error.





d) Tanni Badnati Bharatha :

- Tamas tu Ajnana Jam.
- This is how Tamas binds.



Verse 9 :

सत्त्वं सुखे सञ्जयति
रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः
प्रमादे सञ्जयत्युत ॥ १४-९ ॥

sattvaṃ sukhē sañjayati
rajaḥ karmaṇi bhārata |
jñānamāvṛtya tu tamaḥ
pramādē sañjayatyuta || 14-9 ||

Sattva attaches to happiness, rajas to action, O Bharata, while tamas verily, shrouding knowledge, attaches to heedlessness. [Chapter 14 - Verse 9]

- Direct bondage created.

a) Sattvam Sukhe Sanjayati :

- Sanjayati – Parajaya – victory.
- Not Jayati with San.
- Root no “Ji” – Jayati.
- Root = Sanj – No Upasarga, no prefix.
- Sanj = To stick, to Adhare, to something.

Direct Binding

Sattva

- Sukham
- Bondage is for peace, Shanti.
- Jnana Shakti
- Sukham is indicative of Jnanam.
- Sattva binds you to, stick to knowledge and peace.
- Let me sit quietly, meditate.
- Listen Thyagaraja Kirti.
- Peace better than action.

Rajas

- To Karma, Pravirtti, action
- Binds to Raaga, desire

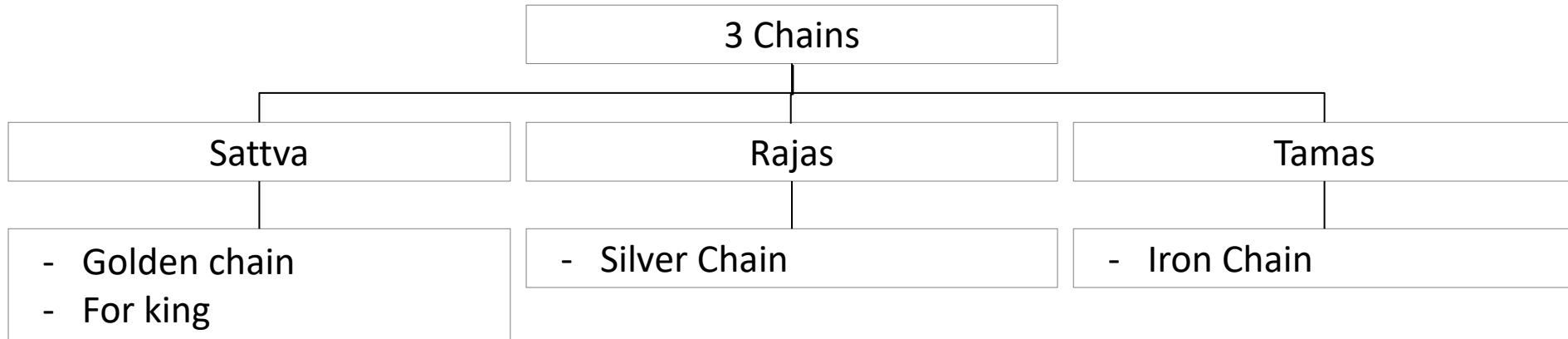
Tamas

- Pramada Alasya
- Nidra
- Covers Jnanam
- Veils knowledge
- Avrutya = Achhadya = Hides
- Binds you to error – Pramada
- Sattva covered, affects Tamas
- Rajas veiled binds you to Alasya.

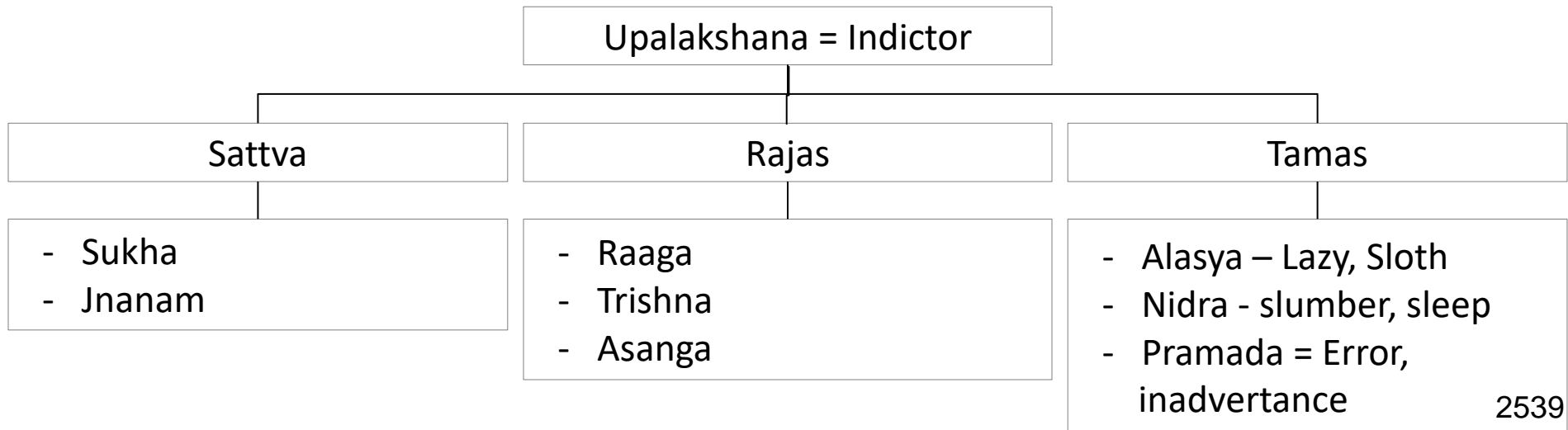
- Knowledge + action kept in Abeyance and puts you to sleep.
- In this way, 3 Gunas bind directly the individual.
- Earlier contributory in nature of bondage.
- Now direct binding.

- All 3 of the nature of bondage.
- Have participatory and direct application of bondage.

- **Sattva, Rajas, Tamas all 3 are bondage.**



- You are stuck up, no difference, no freedom, bound.
- Participator : Because of ignorance being present.
- Directly : 3 Gunas stick



- How Sattva, Rajas, Tamas express?

सत्त्वं रजस्तम इति
गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो
देहे देहिनमव्ययम् ॥१४-५॥

sattvaṃ rajastama iti
guṇāḥ prakṛtisambhavāḥ |
nibadhnanti mahābāhō
dēhē dēhinam avyayam || 14-5 ||

Purity, passion, and inertia - These qualities (Gunas), O! mighty-armed, born of Prakirti, bind the indestructible embodied one, fast in the body. [Chapter 14 - Verse 5]

- Prakrti Sambava.
- Originate from Prakrti.
- One is Predominant, other 2 take back seat, subservient relationship.

Predominant	Subservient
<ul style="list-style-type: none"> - Angi - One-main 	<ul style="list-style-type: none"> - Anga - 2

- Prakrti Sambava – explained here in verse 10.

Verse 10 :

रजस्तमश्चाभिभूय
सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव
तमः सत्त्वं रजस्तथा ॥१४-१०॥

rajastamaścābhibhūya
sattvaṁ bhavati bhārata |
rajaḥ sattvaṁ tamaścaiva
tamaḥ sattvaṁ rajastathā || 14-10 ||

Now sattva rises (Prevails), O Bharata, having overpowered rajas and inertia (Tamas); now rajas having overpowered sattva and inertia; and inertia (tamas), having overpowered sattva and rajas. [Chapter 14 - Verse 10]

- Tamashcha Abhi Bhuya.
- Don't chant buyaha.

Lecture 6

1st Question :

- Kshetra – Kshetrajna Samyoga.

2nd Question :

- What are Gunas?

3rd Question :

- How to be free from Gunas? Moksha?

2nd Question :

2 Points

How Gunas participate in
bondage indirectly

What is Bondage?

- **Anatmani Atma Adhyasa.**
- Super – imposition of selfhood in the non-self.
- Adhyasa = Mistaking, superimposing, considering something to be something else.
- Considering not self to be self = Bondage.
- How Sattva, Rajas, Tamas participate in this bondage?

Example :

I) Bondage of Sattva :

- I am peaceful.
- I have super imposed on the peace – thought in the mind.
- What is mind?
- Not self.
- I identify myself with peace.

II) Rajas Bondage :

- Rajas is nature of desire, impulse action at level of mind, senses, body.
- I say :
 I am doer.
- Doership comes about because of action and which is not – self, I identify with that.
- I become Karta.
- Rajas participates in bondage.

III) Tamas Bondage :

- Tamas causes “Moha” – deludes.
- Does Pramada, Alasya, Nidra.
- Error, Laziness, sleep.

Example :

- When I sleep.
- I am sleeper.
- I had – good sleep.
- Mind had a good sleep.
- I identify with mind and say wrongly.
- In this way Sattva, Rajas, Tamas participate in bondage.
- Bondage = Identification with non-self to be the self.
- 1st point Bhagavan explained.

2nd Point :

- How Sattva, Rajas, Tamas directly cause Bondage?
- Creates Sanjayati, Binds one, attaches one, sticks one.
- When Sattva arises, it binds you to the Sattvic nature, Shanti, Jnanam, hold you, stick you with that.
- Sattvam Sukhe Sanjayati.

सत्त्वं सुखे सञ्जयति
रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः
प्रमादे सञ्जयत्युत ॥ १४-९ ॥

sattvaṃ sukhē sañjayati
rajaḥ karmaṇi bhārata |
jñānamāvṛtya tu tamaḥ
pramādē sañjayatyuta || 14-9 ||

Sattva attaches to happiness, rajas to action, O Bharata, while tamas verily, shrouding knowledge, attaches to heedlessness. [Chapter 14 - Verse 9]

- Sukham is expressive of Jnanam, will hold you to that.
- **Mind tends to be peaceful with Sattva, you wont want it to go away, tend to knowledge.**
- Everyday you will go for Jnanam – that is how it will bind you.
- Example : Daily do Japam / Yoga, one day you miss... whole day you will be uncomfortable because Sattwa has bound you to that.
- Rajas binds you to action, you are at ease only when you are running in Olympics, playing Wimbledon, acting in a movie, cooking, performing surgery,... winning cases in court... running a country...
- Good or not, is not the question.
- You are at ease only with action, Karmani, Rajas.
- Tamas will bind you to all types of wrong thinking.
- Only that way you can think.
- Why not think other way?
- Pramada Sanjayati.. Binds you to error.
- Sattva, Rajas, Tamas participate in bondage and also directly bind.
- How does Sattva, Rajas, Tamas work at all times?

- Never a moment free..
 - Sattva predominance – Rajas, Tamas subsidiary.
 - 3 Gunas mutually fighting with each other and each one wants to gain an upper hand.
 - Continuously at loggerheads.
 - Each wants to overpower other.
- **Depending on which Gunas overpowers, then our mind is Sattvic, Rajasic or Tamasic.**
- It is not forever, will always be in flux.
- **Gunas totally govern nature of our mind.**
- How inner workings exist? 3 Gunas, at loggerheads with each other all the time.

Verse 10 :

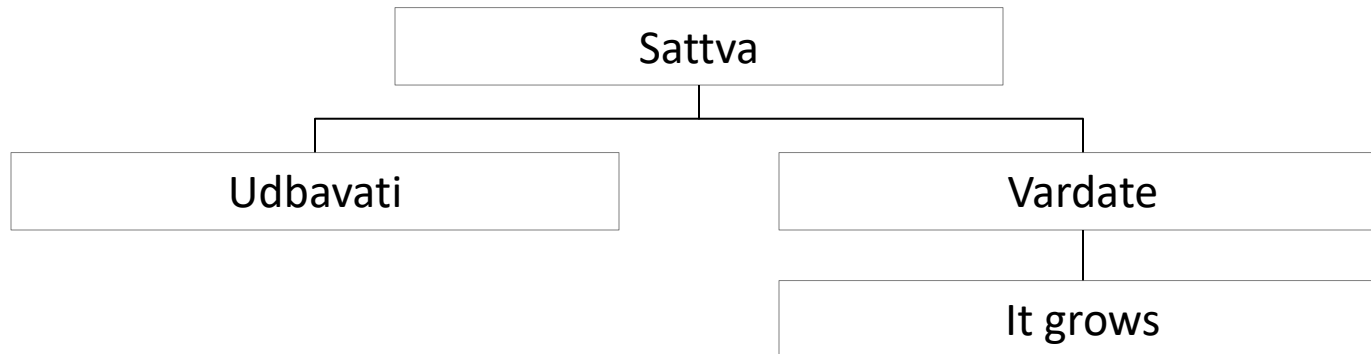
लोभः प्रवृत्तिरारम्भः
कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते
विवृद्धे भरतर्षभ ॥ १४-१२ ॥

lōbhaḥ pravṛttirārambhaḥ
karmaṇām aśamaḥ sprhā |
rajasyētāni jāyantē
vivṛddhē bharatarṣabha || 14-12 ||

Greed, activity, undertaking of actions, restlessness, longing-these arise when rajas is predominant, O best in the Bharata family. [Chapter 14 - Verse 12]

a) Rajas, Tamas Abibhuya, Sattvam Bavati Bharat :

- Rule of Sattva, becomes over powering influence.
- Conquers Rajas and Tamas and Sattwa holds its sway.



- Jnanam and Sukham will come.
- Sattva rises, underneath Sattva is Rajas, Tamas.

b) Rajaha Sattva Tamashcha Iva :

- Rajaha – overpowers Sattva and Tamas and it rises.

रजो रागात्मकं विद्धि
तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय
कर्मसङ्गेन देहिनम् ॥ १४-७ ॥

rajō rāgātmakam viddhi
tṛṣṇāsaṅgasamudbhavam |
tannibadhnāti kauntēya
karmasaṅgēna dēhinam || 14-7 ||

Know thou, rajas (to be) of the nature of passion, the source of first and attachment; it bonds fast, O Kaunteya, the embodied one, by attachment to action. [Chapter 14 - Verse 7]

- Desire will conquer, passion, comes.

c) Tamaha Sattvam Rajas Thatha :

- Tamaha waiting for chance.
- Nothing permanent, stationary in one's nature.
- Always, in flux, at loggerheads.

सत्त्वं रजस्तम इति
गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो
देहे देहिनमव्ययम् ॥ १४-५ ॥

sattvam rajastama iti
guṇāḥ prakṛtisambhavāḥ |
nibadhnanti mahābāhō
dēhē dēhinam avyayam || 14-5 ||

Purity, passion, and inertia - These qualities (Gunas), O! mighty-armed, born of Prakirti, bind the indestructible embodied one, fast in the body. [Chapter 14 - Verse 5]

- In this way, Sattva, Rajas, Tamas, 3 Gunas... Prakrti Sambavaha.
- Fluctuations go on, up and down.
- **Cycle goes on in our Prakrti, ceaselessly, will never leave us at ease.**
- This is how it is, just watch.
- Can't remain Sad for ever.

Example : Swami Shivanand

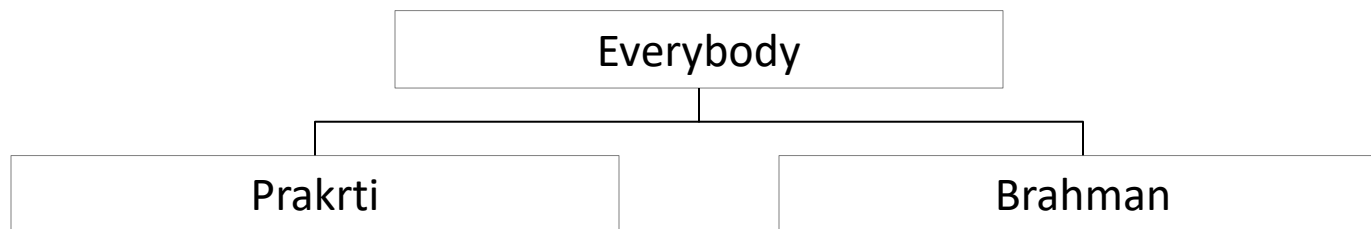
- **Rule in Ashram :**
 - People – mind – thought – Sattwa, Rajas – Tamas – fight... you are right, others wrong – complaint to director, not Chota Mota fellows, other person should say you are right.
- **Complaint Book :**

Write complaint next day after going to sleep.
- Mind will change.
- In Rajas, want to complaint.
- **In Rajas, Tamas, don't take decision, practical lesson.**
- **In Sattva, bring to action what you decide.**
- In Sattva time... do Japa... not make tea and then do Japa.

- In Tamas, don't say, do anything, be aware, what you do will be with error, delusion.
- Rajas is there, what you say or do, will be based on selfishness.
- Sattva is there, be watchful alert.
- **Alert, vigilant living itself, is greatest Sadhana, Gurudev.**
- This is play of inner workings of the mind.
- Absolute Psychology.
- What are signs by which you can recognise Sattva, Rajas, Tamas in yourself, others?
- See in yourself and others.
- Have broadness in others and understand how to respond.
- Smile, be patient, when relaxed, talk.

Example :

- In office – Boss scolded by wife treats you badly.
- Empathy with others, sympathy with yourself important.
- No one bad, good.



- In both, nobody bad.
- Practical applications of Gunas.

Verse 11 : Indicator of Sattva

सर्वद्वारेषु देहेऽस्मिन्
प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्भि
विवृद्धं सत्त्वमित्युत ॥ १४-११ ॥

sarvadvārēṣu dēhē'smin
prakāśa upajāyatē |
jñānaṁ yadā tadā vidyād
vivṛddhaṁ sattvam ityuta || 14-11 ||

When, through every gate (sense) of this body, the light of intelligence shines, then, it may be known that sattva is predominant. [Chapter 14 - Verse 11]

a) Vivruddham Sattvam :

- Vruddham = Growth
- Vi Vruddham = Viseshena Vruddham, fully blossomed.
- Sattva fully mature, full expression.

b) Sarva Dvareshu Prakasha Upajayate :

- In the body, we various doors, gateways, eyes, ears, mouth, nose, Jnana Indriyas..
- Through all openings when it becomes bright.
- Prakasha = Bright.
- Your abilities to know become alive and you become radiant.
- Thatha Sattvam Vivruddham iti Uchyate.

- Then understand Sattva is in full expression.

Dakshinamurthi Stotram : Shankara

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]



- When light flows from you through all the senses, you are alert, clear, evident.
- Register immediately, one reading stays, heard, not lost.
- Sattva in full expression.
- You become embodiment of knowledge.
- Ability to grasp, retain, hold, reproduce, all at high degree of excellence.,
- Jnanam here indicative of Sukham.
- When peace, repose, Jnanam is in full expression.

Verse 12 : Indictor of Rajas

लोभः प्रवृत्तिरारम्भः
कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते
विवृद्धे भरतर्षभ ॥ १४-१२ ॥

lōbhaḥ pravṛttirārambhaḥ
karmaṇām aśamaḥ sprhā |
rajasyētāni jāyantē
vivṛddhē bharatarṣabha || 14-12 ||

Greed, activity, undertaking of actions, restlessness, longing-these arise when rajas is predominant, O best in the Bharata family. [Chapter 14 - Verse 12]

- Sattva = Jnanam
 - Hutah = Sukham
 - Rajas – Verse 12 – 5 Signs
- Verse 11
2 signs – Linga of Sattva

a) Lobaha :

- Greed, endless wanting, more and more, sufficient is there, but still hoarding.

b) Pravrittihi :

- Non stop action, workaholic.

c) Arambaha Karmanam :

- Initiatives, lots of energy, beginning action, wealth.

d) Ashamaha :

- Ceaseless mental wishing, wanting.
- Sankalpah Prabhava.
- Do this, get that... richest, planning, wishing, wanting, imaginations.
- Kshama – Ease
- Ashamaha = Nonease

e) Spriha :

- Wanting, craving, I want, I want...

f) Rajasi Vivruddhe Etani Jayante :

- When Rajas comes to full expression in 5 things.

Verse 13 : Indicator of Tamas

अप्रकाशोऽप्रवृत्तिश्च
प्रमादो मोह एव च ।
तमस्येतानि जायन्ते
विवृद्धे कुरुनन्दन ॥ १४-१३ ॥

aprakāśō'pravṛttiśca
pramādō mōha ēva ca |
tamasyētāni jāyantē
vivṛddhē kurunandana || 14-13 ||

Darkness, inertness, heedlessness and delusion-These arise when tamas is predominant, O Descendant of Kuru. [Chapter 14 - Verse 13]

Sattva	Rajas	Tamas
2 Signs	5 Signs	4 Signs

a) Aprakasha :

- Not brightness, dullness.
- Even if there is sufficient advise, from others, dull, didn't understand after being told 10 times.

Example :

- Euclid – Mathematician explained to prince 100 times.

Prince :

- Smallest distance between 2 points is a straight line.

- That I understand, how, I don't understand.
- Tamas not suitable for study.
- Aprakasha at that time.

b) Apravrittihi :

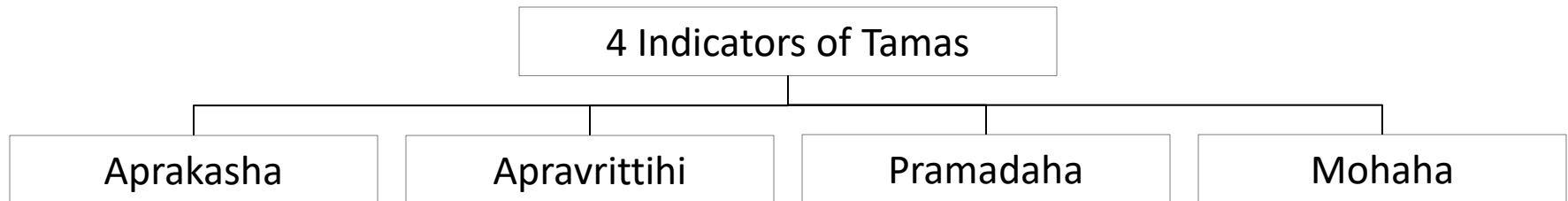
- Even when somebody telling you to do – what problems will come if I don't do also explained, still I don't understand.
- Laziness.

c) Pramadaha :

- Known all those things but immediately not coming to ones awareness.
- We are all smart, wise, intelligent, before the problem and after the problem, Gurudev.
- During the problem lost.

d) Moha :

- Delusion, misunderstanding, not clear.



e) Eva Cha :

- All 4 certainly will be there.

f) Tamasi Etani Jayante :

- When Tamas high, these 4 in full expression.

Expressions of 3 Gunas

Sattva

- I) Jnanam
- II) Sukham - Peace

Rajas

- I) Pravrittihi – Ceaseless action
- II) Greed – Lobah
- III) Arambaha Karmanam : Engaging in action causing loss of energy
- IV) Ashamaha - Ceaseless wanting
- V) Spriha - Craving

Tamas

- I) Aprakasha – Dullness
- II) Apravrittihi – Laziness
- III) Pramadaha – Error
- IV) Moha - Delusion

Error :

- Thinking something to be something else.

Moha :

- Imaginary delusions – no connection.

Next Topic :

- What happens during death when Sattwa, Rajas, Tamas is predominant? Next life?
- I am Sattvic, do Japa, Dhyanam, Study... .at the end will it be something else.
- Rule of Cosmos :

State of mind at time of death is an automatic expression, not under over control, no willing, no wishing.

- Thoughts not under our control.
 - Sattva is high
 - Rajas is high
 - Tamas is high
- } Depends on predominance in life
- Last is compulsive, mental atmosphere Sattvic, Rajasic, Tamasic is compulsive in nature.
 - Automatic expression of how one has lived ones life throughout.

Gita :

यं यं वापि स्मरन्भावं
त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय
सदा तद्भावभावितः ॥८-६॥

yaṁ yaṁ vā'pi smaran bhāvaṁ
tyajatyantē kalēvaram |
taṁ tamēvaiti kauntēya
sadā tadbhāvabhāvitaḥ || 8-6 ||

Whosoever at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya, because of his constant thought of that being. [Chapter 8 – Verse 6]

- Always person thought this way, according to that is our next birth.
- You don't have a control at the last moment but you have a control for the last moment.

At that time	For that time
<ul style="list-style-type: none"> - No control - Don't have control 	<ul style="list-style-type: none"> - Have control

- That is explained in verse 14, 15
- How Gunas express themselves together.
- How they present themselves as one alone becoming predominant and remaining 2 being subsidiary.

• **One Guna takes upper hand and pushes other 2 down, not for ever.**

- Continuous flux w.r.t. 3 Gunas.
- None has permanence, each Guna has its time, becomes master, plays subsidiary.

• **Up and down of Guna is our nonstop life.**

I. Play of Gunas is our mind.

II. What are the manifestations of Gunas? How do we know we are Sattvic, Rajasic or Tamasic?

• **Sattva :**

Know it when we become embodiment of knowledge, brilliance of knowledge.

Verse 11 :

सर्वद्वारेषु देहेऽस्मिन्
प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्वि
विवृद्धं सत्त्वमित्युत ॥ १४-११ ॥

sarvadvārēṣu dēhē'smin
prakāśa upajāyatē |
jñānaṁ yadā tadā vidyād
vivṛddhaṁ sattvam ityuta || 14-11 ||

When, through every gate (sense) of this body, the light of intelligence shines, then, it may be known that sattva is predominant. [Chapter 14 - Verse 11]

a) Through all senses, knowledge bursting forth.

- All senses alive, comprehends well.
- **Sattva = Prakasha, dispels ignorance.**
- All senses able to know perfectly, enrich the mind, intellect.
- Mind and intellect nourished by knowledge able to visualize, contemplate more, think more.
- Such a person in every way is embodiment of knowledge.
- No doubt, confusion, immediate comprehension, digestion of what you have comprehended, immediate decision takes place.
- Janati → Ichhati → Yatate
- Know → Desire, wish appropriately → act correctly

- If knowledge wrong, wishes are wrong, action is not perfect.
- Knowledge is basis for perfect life.

b) Utha :

- Ease, repose indication of Sattva.
- Knowledge and peace in full manifestation.
- **2 indicators for Sattva – knowledge and peace.**

Verse 12 :

लोभः प्रवृत्तिरारम्भः
कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते
विवृद्धे भरतर्षभ ॥ १४-१२ ॥

lōbhaḥ pravṛttirārambhaḥ
karmaṇām aśamaḥ sprhā |
rajasyētāni jāyantē
vivṛddhē bharatarṣabha || 14-12 ||

Greed, activity, undertaking of actions, restlessness, longing-these arise when rajas is predominant, O best in the Bharata family. [Chapter 14 - Verse 12]

5 Indicators of Rajas

Lobah

Pravritti

Karmanam
Arambaha

Ashamaha

Spriha

- Greed, more and more of what we possess

- Ceaseless, non-stop action

- Actions with loss of energy, resources

- Ceaseless mental imaginations, wants, non-ease

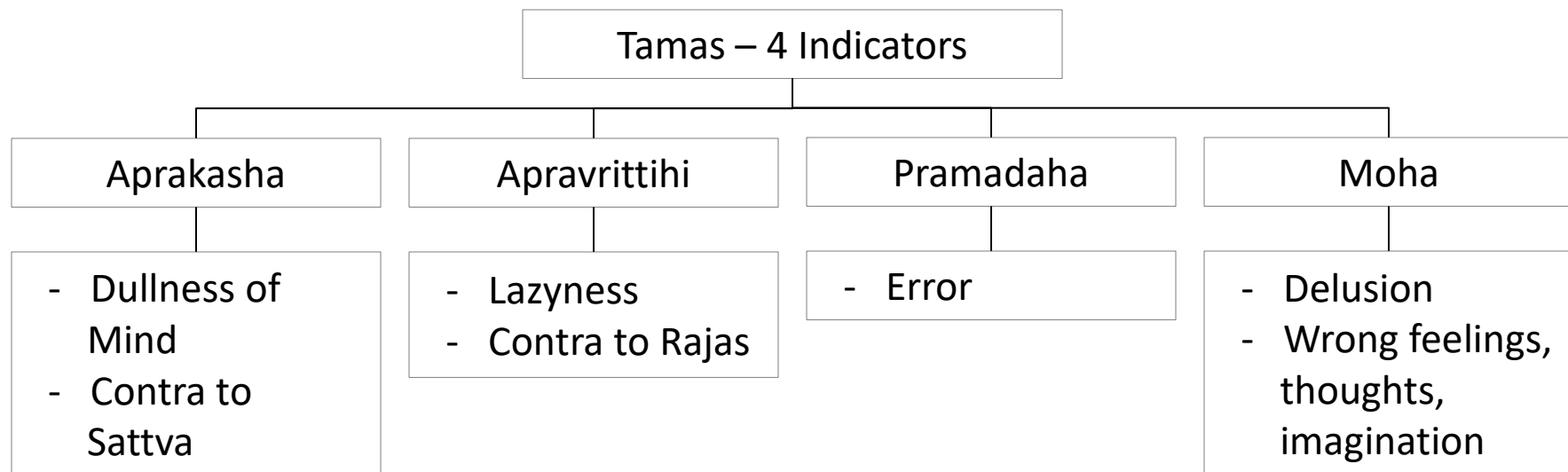
- Longing, for new things wanting, craving

Verse 13 :

अप्रकाशोऽप्रवृत्तिश्च
प्रमादो मोह एव च ।
तमस्येतानि जायन्ते
विवृद्धे कुरुनन्दन ॥ १४-१३ ॥

aprakāśō'pravṛttiśca
pramādō mōha ēva ca |
tamasyētāni jāyantē
vivṛddhē kurunandana || 14-13 ||

Darkness, inertness, heedlessness and delusion-These arise when tamas is predominant, O Descendant of Kuru. [Chapter 14 - Verse 13]



- 4 manifestations, Lingas when Tamas is in full manifestations.
- Predominance of Sattvic, Rajasic, Tamasic thoughts indicate quality of our life, gets reflected in the future embodiments.

• **Last thought we have is vital with respect to next embodiment.**

- We have no control on last thought.
- State of mind is indicative of how one has lived one's life.
- Automatic expression.

यं यं वापि स्मरन्भावं
त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय
सदा तद्भावभावितः ॥८-६॥

yaṃ yaṃ vā'pi smaran bhāvaṃ
tyajatyantē kalēvaram |
taṃ tamēvaiti kauntēya
sadā tadbhāvabhāvitaḥ || 8-6 ||

Whosoever at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya, because of his constant thought of that being. [Chapter 8 – Verse 6]

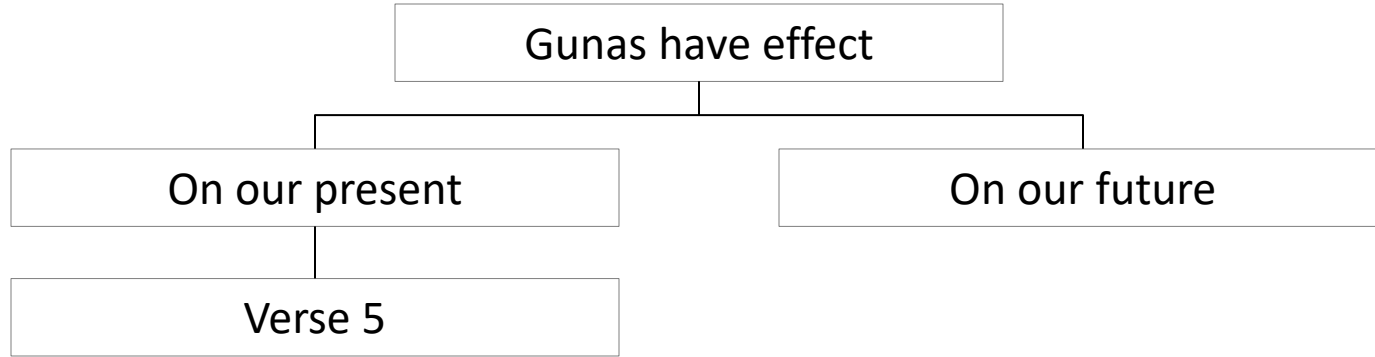
- If one continuously wished, thought, wanted something, at end also, that will come about.
- No need to wait for last moment.

• **When you sit quietly, what thoughts come to you is what you are, will express.**

- Restless person will have restlessness.
- Sleepy person goes to sleep.
- One indicated to study, knowledge, one will take to study.

• **When Mind is at rest, what we are comes out usually.**

- At death, mind not at ease.
- When relaxed, mind at ease.
- **During death, we have no control over mind.**
- How are you then, that is expression of what you are.
- **Suppose nobody is there, how are we?**
- Sure test of what we are.
- **Last moment is test, indication of what we have been, all through life.**



सत्त्वं रजस्तम इति
गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो
देहे देहिनमव्ययम् ॥१४-५॥

sattvaṃ rajastama iti
guṇāḥ prakṛtisambhavāḥ ।
nibadhnanti mahābāhō
dēhē dēhinam avyayam || 14-5 ||

Purity, passion, and inertia - These qualities (Gunas), O! mighty-armed, born of Prakirti, bind the indestructible embodied one, fast in the body. [Chapter 14 - Verse 5]

Verse 14 :

यदा सत्त्वे प्रवृद्धे तु
प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकान्
अमलान्प्रतिपद्यते ॥ १४-१४ ॥

yadā sattvē pravṛddhē tu
pralayaṃ yāti dēhabhṛt |
tadōttamavidāṃ lōkān
amalān pratipadyatē || 14-14 ||

If the embodied one meets with death when sattva is predominant, then he attains to the spotless worlds of the knowers of the highest. [Chapter 14 - Verse 14]

a) Yada Sattve Pravritti Pralayam Yati :

- When Sattva is in full glory.
- Vruddha = Grown.
- Pravruddha = Fully Grown...

b) Dehabrutu :

- If individual dies...
- One who holds Deha, Deha Abhimani.
- One who has taken the body to be the self.
- If person has got knowledge of self he is not Deha Brutu.
- Realised nature of self, it does not matter what is there.

- Will not be born again.
- Deha Abhimani - with Sattva Predominant.

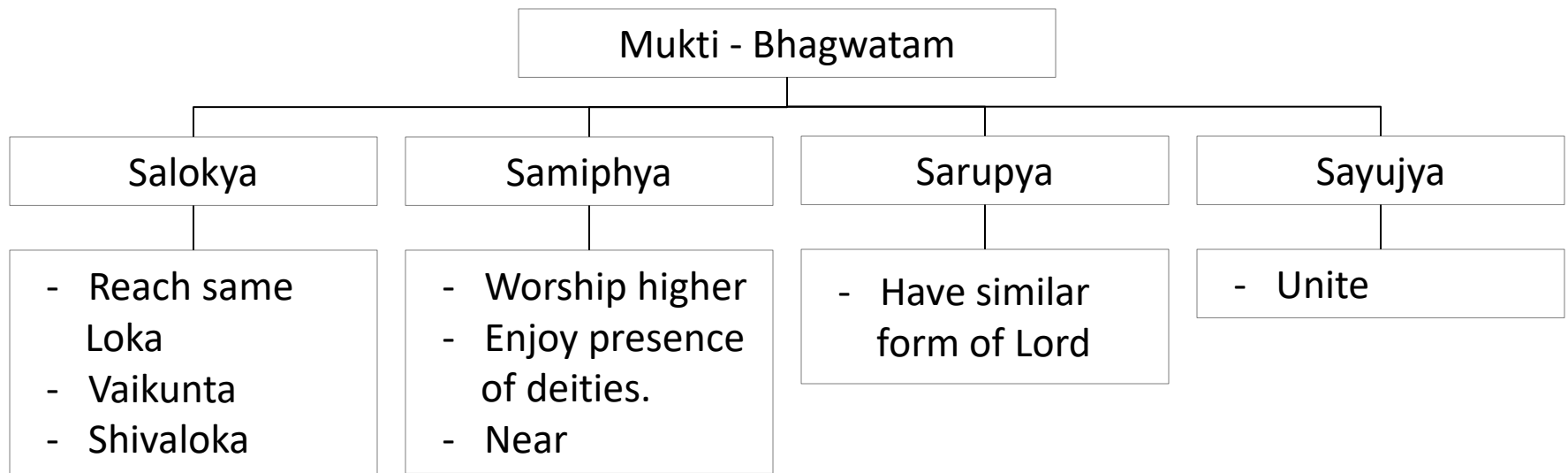
c) Tada Uttama Vidham Lokan Amalan Pratipadyate :

- Reaches pure world – without Mala – Rajas + Tamas.
- Effects of Rajas and Tamas are not there.
- World of Upasakas, contemplators, worshippers, deities.

Chapter 8 :

- Person goes to Brahma Loka and gains Krama Mukti there.

1. Brahm	}	Worshippers
2. Satya		
3. Tapaha	}	Contemplators, Upasakas
4. Janaha		
5. Mahaha		
6. Suvaha	-	Devatas
7. Buvaha	-	Pitrus
8. Bhu Loka	-	Middle world mix
- Uttama... deities – Brahma, Vishnu, Shiva, Vaikuntha.. Higher worlds.
- Based on Upasana, have different types of Mukti's.



- Chapter 8 – Aham Griha Upasana
 - Sayujya Mukti
 - Krama Mukti
 - One attains higher Lokas
 - Vidya – here = Upasana
 - Individual attains
 - If Rajas or Tamas predominant....

Verse 15 :

रजसि प्रलयं गत्वा
कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि
मूढयोनिषु जायते ॥ १४-१५ ॥

rajasi pralayaṃ gatvā
karmasaṅgiṣu jāyatē |
tathā pralīnastamasi
mūḍhayōniṣu jāyatē || 14-15 ||

Meeting death in rajas, he is born among those attached to action; and dying in tamas, he is born in the womb of the senseless. [Chapter 14 - Verse 15]

a) Rajasi Pralayam Gathva :

- If one dies with Rajas.

b) Karma Sangishu Jayate :

- Born among those associated with actions.
- In higher world, no Adhikara for Karma.
- Only Adhikara for Bhoga.
- No right for action, only right for enjoyment, only exhaustion.
- Karma Sanghi = Humanbeings can create Karma Phalas, can create fresh Punya, Papa.
- Animals, Plants, Birds, Fishes – Exhaustion of Papa, No Punya gained.

In higher Realms	In Lower Realm
<ul style="list-style-type: none"> - Exhaustion of Punyam - Sukham more 	<ul style="list-style-type: none"> - Exhaustion of Papam

- In human birth can create Punyam, mixture of more Dukham, less Sukham.
- Have joy, sorrow more.
- How was your day?
- So, so... touch wood... whats going to happen.
- Sorrow plenty in Rajas.

c) Thatha Pralinaha Tamasi :

- When one dies with Tamas, had Tamasic thoughts throughout....
- At end, Tamasic.

d) Moodah Yonishu Jayate :

- Moodah – Dull... ignorant.
- Those embodiments characterized by ignorance, animals birds, plants... aquatic animals.

Example :

- My dog smart... you have understanding.
- Level of knowledge, awareness is less.

Example :

- Scold dog, give food, will wag tail and eat.
- Human, scold 2 words and give food, will run away from food.
- One is born dull.
- Why is it so? Because as is Karanam, so the effect.

Rule :

- Karana Anurupam Karyam.
- As per cause, so is effect.

Verse 16 :

कर्मणः सुकृतस्याहुः
सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखम्
अज्ञानं तमसः फलम् ॥ १४-१६ ॥

karmaṇaḥ sukṛtasyahuḥ
sāttvikaṁ nirmalaṁ phalam ।
rajasastu phalaṁ duḥkham
ajñānaṁ tamaśaḥ phalam || 14-16 ||

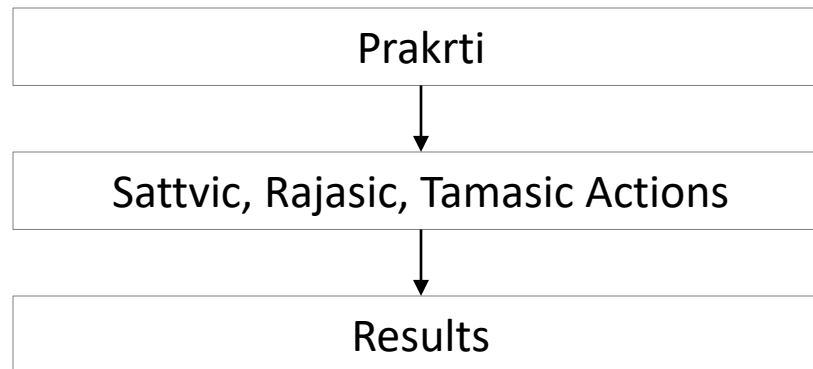
The fruit good action, they say, is Sattvika and pure; verily the fruit of rajas is pain, and the fruit of Tamas is ignorance. [Chapter 14 - Verse 16]

a) Rajastha Sukrutam Phalam, Satvikam Nirmalam Phalam :

- If one leads life of Sattva, last moment Sattvic, embodiment you get is higher worlds.
- If Rajas – Human.
- If Tamas – Moodha Yoni.
- It has been stated in Shastras, if actions noble, then result is nirmal.
- Associated with Sattva.. Result is Sukham.
- Nirmalam – free of Rajas, Tamas.
- One will have embodiment of knowledge, filled with Sukha.
- That is how determination is.
- Sattvic thoughts – end mind is Sattvic, noble actions.
- Will get result free of Rajas - Dukham, and free of Tamas – Delusion.
- Naturally gets higher embodiments.

b) If Selfish, Rajasic actions, Rajasic thoughts – fruit = Dukham.

- Rajas leads to sorrow.
- Noble actions selfish actions.
- Adharmic – ignoble – unrighteous actions – gets Tamasukha Karmanaha.
- Rajasaha Karmanaha.
- Fruit = Agyanam... lowest embodiments.
- Actions – determine yonis.
- What prompted those actions?



- Actions caused by thoughts.

Rajas Prompts	Sattva Prompts	Tamas
<ul style="list-style-type: none">- Rajasic thoughts- Selfish	<ul style="list-style-type: none">- Noble thoughts- Noble actions	<ul style="list-style-type: none">- Unrighteous thoughts- Unrighteous actions

- Connects actions to thoughts.

Verse 17 :

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

a) Sattvat Sanjayate Jnanam :

- If Sattva predominant, knowledge comes, noble actions, happiness, higher Lokas.

Sattva	Rajas	Tamas
<ul style="list-style-type: none">- Sattvic thoughts / Jnanam- Sattvic actions- Sattvic results- Sattvic embodiments	<ul style="list-style-type: none">- Rajasic thoughts- Selfish actions- More sorrow, less joy- Human embodiment	<ul style="list-style-type: none">- Ignorance- Adharmic, unrighteous actions- Lower embodiments

b) Rajaso Lobah Eva Cha :

- From Rajas – greed – Lingas, Spriha, Karmana Pravritti, Ashamaha, Karmanaha Arambaha.
- Actions will be selfish.

c) From Tamas, Agyanam will come

- Pramadah Mohau Tamasaha Bavataha.
- Error, delusion, ignorance, actions will be unrighteous, results horrible.
- Embodiment suitable to that, will come.
- Everything rooted in Sattva, Rajas, Tamas.
- Sets up causal chain in motion, from which you can't escape.
- Do you understand now?
- Tanni Badnati Mahabaho....
- Sattva, Rajas, Tamas binding you fully.
- What is the final message of this discussion of 3 Gunas.

Verse 18 :

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

a) Urdvam :

- High, above, up.

b) Madhya :

- Mediocre, middle

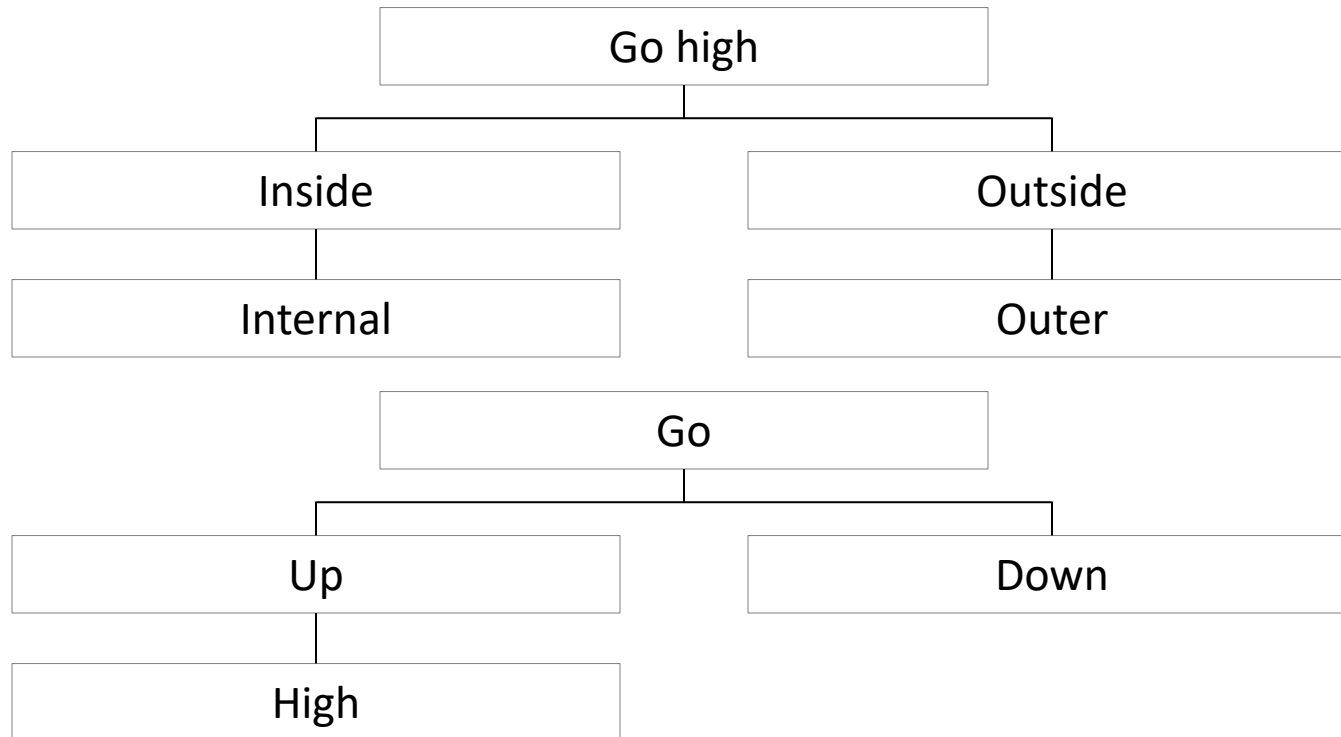
c) Adaha :

- Low, down.

Up	Middle	Down
Goes Sattva	Goes Rajas	Goes Tamas

d) Urdvam Gachhanti Sat Vastaha :

- Vasanas determine what type of mind predominately you attain in a physical body.
- If established in Sattva, if your nature is Sattva, your thoughts will be Sattva, your actions Sattva, you go high in present life thoughts and in future also.



- Nobility leads you to higher.

e) If Rajas, thoughts, accompany, Aim, growth - mediocre



Keep you mediocre hereafter

- **If selfless, go high in life, loved by all.**

- He guides others, his ideas looked forward.
- Here or hereafter, Sattva will take you higher.

f) Jaganya Guna Vrittistaha :

- Wild, lowest, vicious, Tamas.

g) Vrutta :

- In actions and thoughts.

h) Adho Gachhanti Tamasaha :

- Will go down in thoughts, vision, nature, knowledge, understanding.
- Here and hereafter down.
- Understand this.

3rd Topic :

- Gunateeta, liberation from the Gunas.

Lecture 8

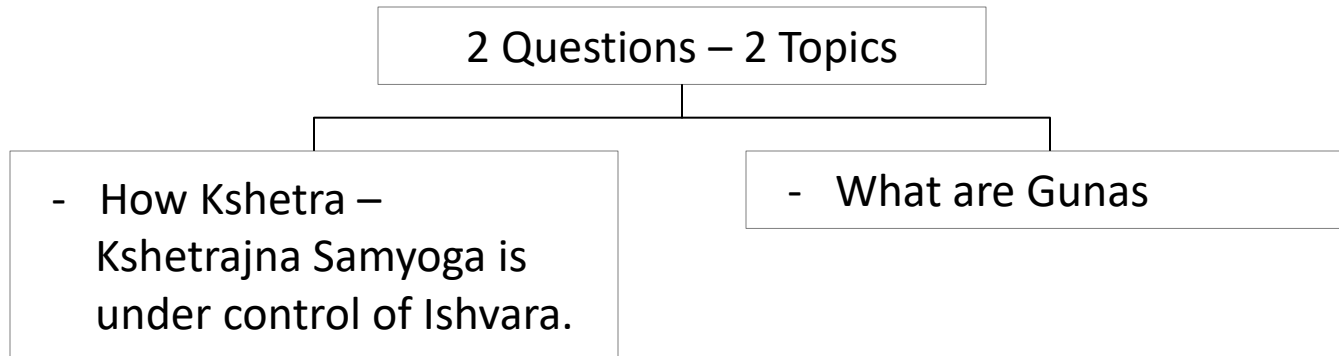
- What are 3 Gunas, how they are responsible for bondage indirectly – directly, what are manifestations of Gunas,
 - How do we recognise them in their actions.
 - How they have non-stop continuous interactions with each other.
 - How they are responsible for the nature of present embodiment but also for the future embodiments.
- **How Gunas create various mental nature – such as knowledge, desire, and delusion?**
 - **How they become responsible for 3 varieties of actions?**
- How actions become embodiments for various births.
 - 3 Gunas – clarified.

Sattva	Rajas	Tamas
<ul style="list-style-type: none">- Go high / go up as a Karta- Become better	<ul style="list-style-type: none">- Remain mediocre	<ul style="list-style-type: none">- Go down

Sattva :

- Gives better vision – Jnana, understanding – Buddhi and Drithi – persistence.
- For 3 types of Karta, Karma, Phala, Jnana, Buddhi, Drithi, Sukham, Jnanam are seed is here.

- Discussed elaborately in Chapter 18.
- Chapter 14 – Seed for Chapter 17, 18.
- Clarity of this chapter important.



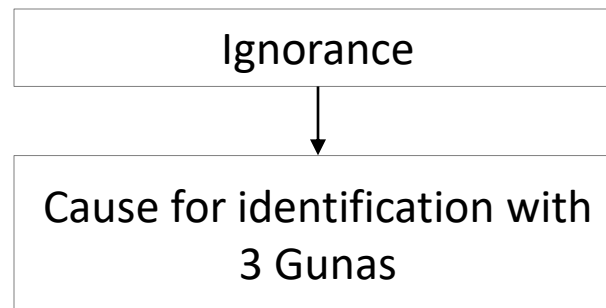
3rd Topic : Gunateeta – liberation from 3 Gunas

Gunas are responsible for bondage in 2 manners :

- By themselves manifesting as some nature.
- Sattva creates knowledge, ease, peace.
- Rajas creates desire, action.
- Tamas creates error, delusion.
- 3 Gunas inherent to all bodies, no one free.
- One with body, senses, Pranas are made of 3 Gunas.
- Body made of Tamas aspect of Gunas.
- Pranas and Karma Indriyas of Rajas Aspect of Gunas.

- Jnana Indriyas and Mind are made of Sattva aspect.
- Gunas ever present
- Tug of war between 3 Gunas no one can avoid.
- One can become predominately Sattvic, can't negate Tamas.
- If no Tamas, no sleep.
- Fishes don't close eyes to go to sleep.
- Not interesting point to discuss now.
- Sattva, Rajas, Tamas required to be alive, useful, of value to themselves and others.
- They are integral to life.
- Seeming bondage caused by Rajas and Tamas is unavoidable.
- What is possible to avoid is indirect bondage, contributory, subsidiary bondage.

Main Bondage :



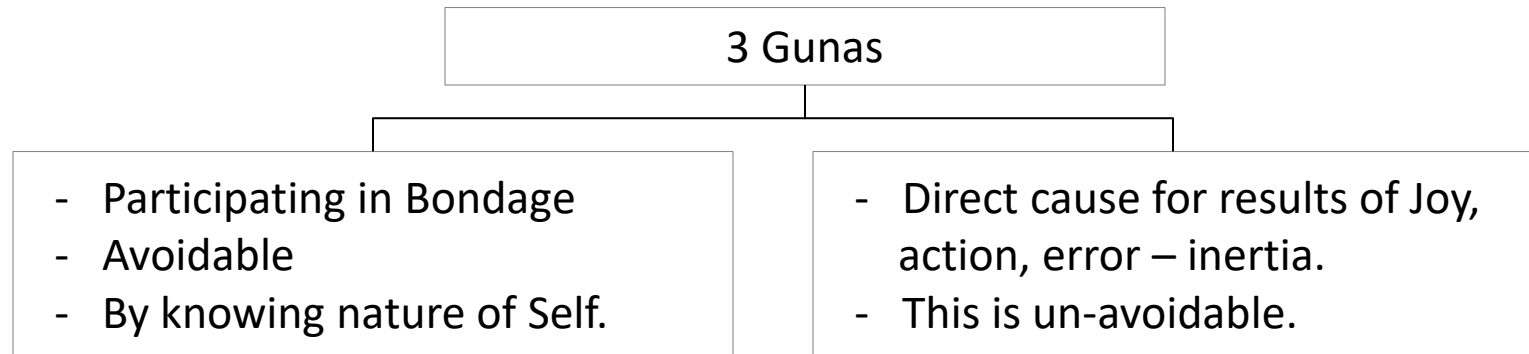
- **When knowledge or Sukham arises, to identify with that knowledge and to say – I know, to identify with the peace and say I know, I am peaceful is ignorance.**

- **No body says :**
Don't be peaceful, active, or go to rest.
- Avoid negative aspects of Rajas and Tamas.
- Selfishness can be avoided effects of Tamas could be avoided and should be avoided.

Example :

- Error in decision making... without thinking...
- Rope Snake error – natural.
- With wrong inputs make wrong decision.
- Trust somebody, take decision.
- Some decisions part of embodiments, not avoidable.
- **What is avoidable is identification with 3 Gunas – Sattva, Rajas, Tamas, which are expressing as thoughts.**
- Sattva, Rajas, Tamas are manifesting as the very embodiment.
- Body = Tamas
- Pranas = Rajas
- Mind = Constituent of Sattva
- **One can stop identifying with the thought in the mind – Sattva, Rajas, Tamas.**
- **This is called freedom from 3 Gunas.**
- **Freedom, liberation from Gunas is not literally being free of Gunas.**

- They are unavoidable.
- Freedom is rising above the Gunas, by not identifying with them.
- This is Moksha, liberation, Jeevan Mukti, liberation - while living.
- This Bhagawan Sri Krishna is going to explain to us under the topic - how to be free of Gunas.
- It is very important to understand the concepts of Sattva, Rajas, Tamas mentioned in the beginning.



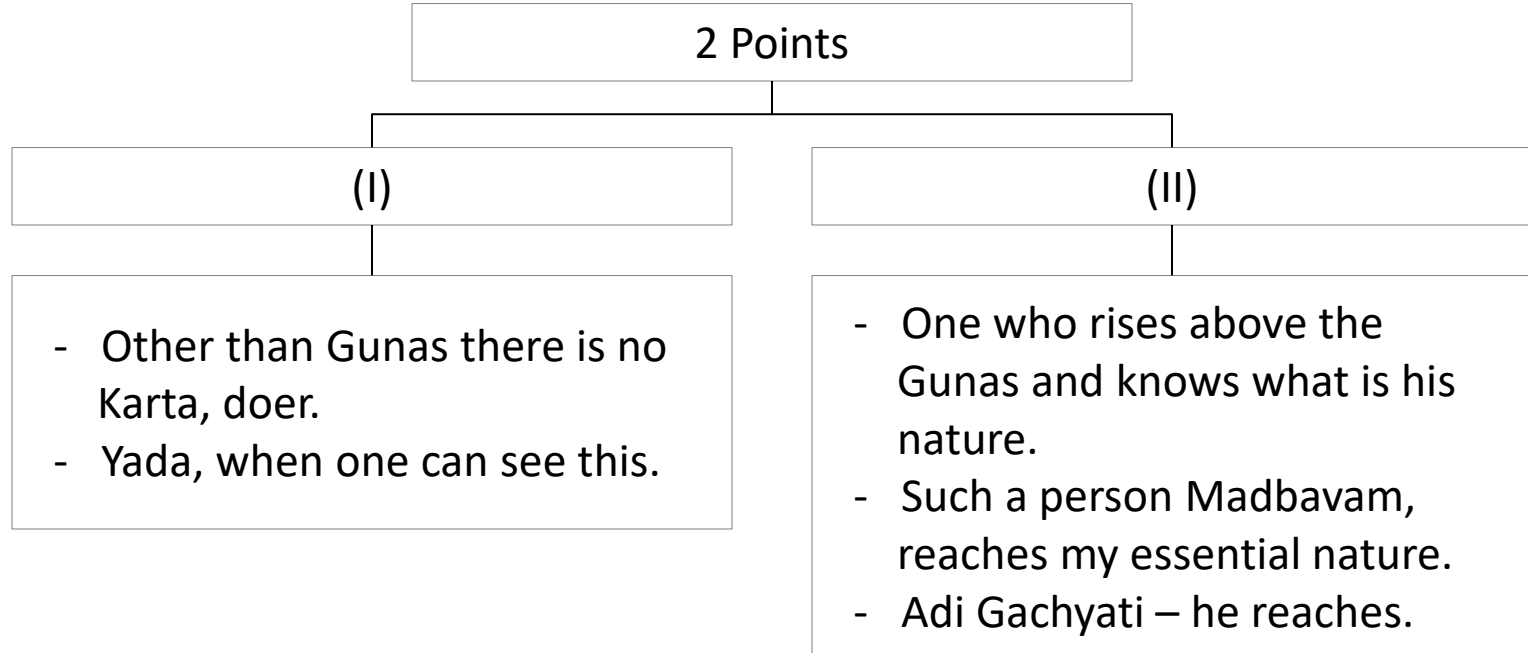
Verse 19 :

नान्यं गुणेभ्यः कर्तारं
यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति
मद्भावं सोऽधिगच्छति ॥१४-१९॥

nānyaṃ guṇēbhyaḥ kartāraṃ
yadā draṣṭānupaśyati |
guṇēbhyaśca paraṃ vētti
madbhāvaṃ sō'dhigacchati || 14-19 ||

When the seer, beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 - Verse 19]

a) Ebyaha Anyam Kartaram Yada Drashta Anupashyati Gunebyashcha Param Vetti Madbavam Saha Adhi Gachhati :



I) Other than the Gunas, there is no doer :

- Gunas themselves becomes the body, mind, Jnana Indriyas, Karma Indriyas, buddhi, gross body, subtle body, causal body.
- Who is doing all?
- I am talking... who is talking? Who is you?
- Mouth – Opens – words comes from vocal chords, vocal cord made of Gunas – body, mouth – made of Gunas.
- Mouth is physical instrument.
- Behind that Karma Indriyas are talking.
- Organ of speech – Rajas Aspect of element.
- Body – Tamas aspect of element
- Behind Karma Indriya, intellect, mind, is propelling.
- Mind – intellect – Sattva aspect of element.
- Gunas – Talking.
- Who is listening?
- Sound, Guna, going through ear.
- Words, speaker, world of matter made of Prakrti, 3 Gunas, Maya.
- Physical ear = Instrument, understanding by mind, Samskaras also Guna.
- Entire transaction is guna.

- Room, Chair, Gunas.
- Not Guna = I = Purusha.
- All function, action of Gunas.

b) Gunebyaha Na Anyam Kartaram :

- There is nobody who is functioning other than the 3 Gunas.
- Nobody acted upon, other than 3 Gunas.

c) Yada Drashta :

- Drashta.. Have this clarity, vision.
- Not individual.
- Understanding should dawn.

d) Anu Pashyati :

- It does not come by yourself, for yourself.
- Comes from Sruti teaching by Guru.
- Does Not dawn automatically.
- Comes through Sravana, Manana, Nididhyasana.
- This is aspect No. I.

II)

e) Gunebyashcha Param Vetti :

- Other than these Gunas.
- Everything functioning in matter of Gunas.
- Gunas within Gunas function.

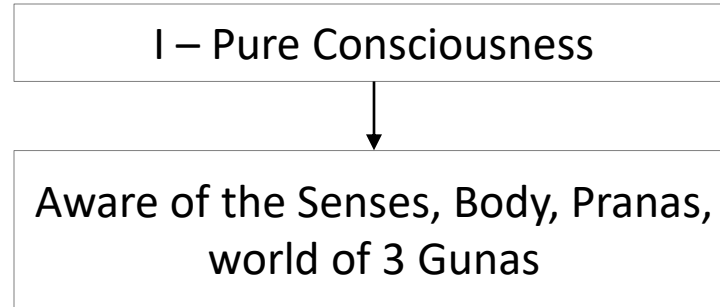
Example :

- Children put thumb in their mouth.
- Put their own body within their body.
- In ocean of Gunas, you are one wave of Guna.
- Nothing but Guna.
- Guna within Guna, guna in Guna, Guna above, below, side, back, front...
- Cosmic play of Gunas is waking realm, dream realm, sleep realm.
- Gunebyashcha Param Vetti – knowing oneself in true nature to be beyond Gunas is being free.
- Other than Gunas, supreme, truth, exists.
- I am not body, mind, made of Gunas, not Pranas, not senses made of Gunas.
- I am Chid Ananda Rupa, Shivoham, nature of Satchit Ananda existence, consciousness, bliss.
- In this way, know real nature to be higher than the Gunas.

- Know, everything is play of Gunas.
- Oneself is higher than the Gunas, beyond the Gunas, untouched by the Gunas.

Example :

- Sun is reflecting, is untouched by what it is reflected upon.



- **I am like the Sun, untouched and beyond.**
- I am like Aditya.

Katho Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
 एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
 Ekas-tatha sarva-bhut-antaratma na lipyate loka duhkkena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world.
 [II – II – 11]

Gita :

यथा प्रकाशयत्येकः
कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं
प्रकाशयति भारत ॥ १३-३४ ॥

yathā prakāśayatyēkaḥ
kṛtsnam lōkam imam raviḥ |
kṣētram kṣētrī tathā kṛtsnam
prakāśayati bhārata || 13.34 ||

Just as the one sun illumines the whole world, so also the Lord of the Field (Paramatman) illumines the whole field, O Bharata. [Chapter 13 - Verse 34]

- That Kshetrajna I am...
- This is another knowledge.
- Just knowing everything is Guna is not perfect complete knowledge.
- **Everything is an action of Gunas, whereas I am pure Consciousness, beyond the Gunas.**

e) Saha – Such Drashta, Madbhavam Adi Gachhati :

- Such a person is established in his true nature, established in Lord, stays as the Lord.
- Madbhavam, my nature, such a person becomes one with me.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- One who knows Brahman this way become.
- How does such a person reach me?

Verse 20 :

गुणानेतानतीत्य त्रीन्
देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैः
विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

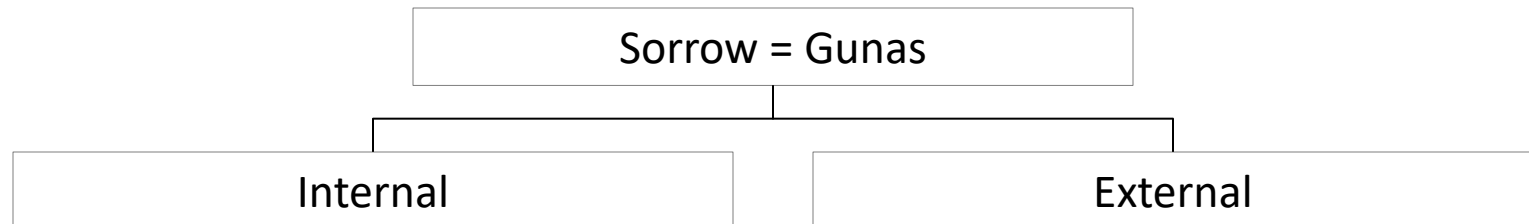
guṇān ētān atītya trīn
dēhī dēhasamudbhavān |
janmamṛtyujarāduḥkhaiḥ
vimuktō'mṛtam aśnutē || 14-20 ||

The embodied-one, having crossed beyond these three Gunas, out of which the body is evolved, is freed from birth, death, decay and pain and attains to immortality.
[Chapter 14 - Verse 20]

a) Etan Treen Deha Samudbhavan Ateetya :

- These Gunas are responsible for creating the 3 bodies :
 - Causal body, subtle, gross body.
- Karana Shariram = Gunas + Vasanas
- Entire realm of Upadhis are nothing but Gunas.
- Deha Samubawan, Deha Utpatti beeja – cause for body, seed of body.
- 3 Gunas are source of body.
- Ateetya – person who has gone beyond.
- Person knows his real nature.

- I am not the body, mind, which are Gunas.
- Gone beyond Gunas means – no identification with the Gunas as self.
- Body / Mind / Intellect is guna... no identification with gross, subtle, causal body.
- Such a person becomes Vimuktaha, free.
- Free from Janma, Mrityu, Jara, Dukhaihi Vimuktaha.
- Birth belongs to body and thoughts.
- Mrityu – death belongs to the body, mind, thought.
- Jara = Old age, decay – belongs to body and thoughts.
- Thoughts born, grow, decay, die.
- Thoughts decay faster than gross body.
- Go to Nano second...
- Many do not know thought rising, falling.
- Thoughts rise, stay, die.
- Dukham is all modifications in the mind, are sorrows.



- All play of Gunas only.

Dukha = Gunas

Adhyatmika

- Internal

Adhibautika

- External – near us.

Adideivika

- Beyond our control
- Thunder, lightening

- They affect the individual, ego.
- One who is not identified with Body / Mind / Intellect, such a person is not an individual but the supreme.
- Therefore free of ego and free of problems of Samsara.
- Free here and now, therefore Jeevan Mukti not after death.
- No body, no mind... no big thing.

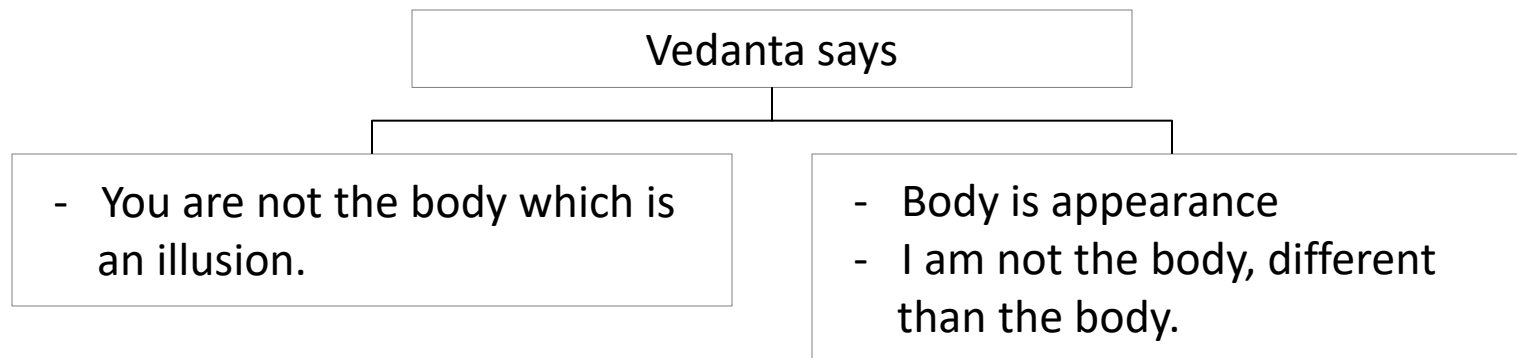
• **When body, mind is there, you are free, is a big thing.**

- Such a person.

b) Amrutam Ashrute :

- Gains eternally, completeness, permanence, Moksha, freedom, Poornata.
- Ashnute – he enjoys, experiences fullness of perfection, even when Gunas are playing, acting out their roles.

- Mukta Purusha knows he is not 3 Gunas, acting.
- These are all in the realm of illusion.



Final step :

- Brahma Satyam, Jagan Mithya.

Brahma Jnanavalli Mala :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥

brahma satyam jaganmithya jivo brahmaiva naparah I
anena vedyam sacchastram iti vedantadindimah II 20 II

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

- In Jagat, include body.
- Such a person attains liberation.
- **This is what we are seeking, why we study.**

- How to attain Moksha, liberation from 3 Gunas?

Verse 21 :

अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीन्गुणानेतान्
अतीतो भवति प्रभो ।
किमाचारः कथं चैतान्
त्रीन्गुणानतिवर्तते ॥ १४-२१ ॥

arjuna uvāca
kairliṅgaistrīn guṇān ētān
atītō bhavati prabhō |
kimācāraḥ katham caitān
trīn guṇān ativartatē || 14-21 ||

Arjuna said : What are the marks of him, who has crossed over the three Gunas, O Lord? What is his conduct, and how does he go beyond these three Gunas? [Chapter 14 - Verse 21]

3 Questions :

a) Etan Threen Gunan Ateetaha Khair Lingaha Bavati?

I) These 3 Gunas – one who has gone beyond, such a person, what are the signs by which he is living.

- If I have to know if I have gone beyond 3 Gunas - how do I know?
- **What are the signs of knowing that one has gone beyond the Gunas.**
- Linga = Signs...

II) Kim Acharaha :

- What is his conduct?
- Char – to walk.

- Achara – the way one walks.

• **How do I recognise such a person by his actions?**

- What is his external life, his expressions.

III) Katham Cha Etan Treen Gunan Ati Vartate :

- How one goes beyond 3 Gunas and be established in that realm of fullness, completeness.

Person of realisation, Jeevan
Mukta

(I) Chapter 2

- Angle of knowledge
- Sankhya = Upanishad
- Saankhya = Wisdom, knowledge of Upanishad.
- Pragya – Knowledge being established

Gita :

- Chapter 2 – Verse 54

(II) Chapter 12

- Man of wisdom from lens of devotion, love of God, Bhakti Yoga.
- Devotion – not in practice but in Para Bhakti – identification = Love.
- Identification of Jnani with Bhagawan.

(III) Chapter 14

- w.r.t. Gunas
- How man of wisdom who has gone beyond 3 Gunas
- 3 Angles – Knowledge, Devotion, Gunas.
- We understand how Gunas function, we know what is meant by a man of wisdom who is beyond 3 Gunas.
- Beautiful and shocking revelation of Gunateeta 2597

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava ।
sthitadhīḥ kiṃ prabhāṣēta
kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

3rd Topic :

- Gunateeta, liberation from 3 Gunas.

Verse 19 :

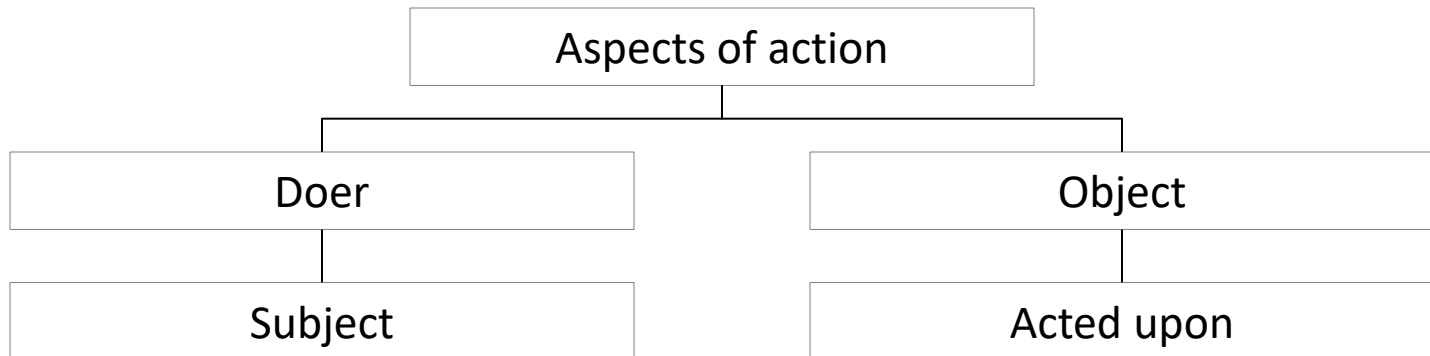
नान्यं गुणेभ्यः कर्तारं
यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति
मद्भावं सोऽधिगच्छति ॥१४-१९॥

nānyaṃ guṇēbhyaḥ kartāraṃ
yadā draṣṭānupaśyati |
guṇēbhyaśca paraṃ vētti
madbhāvaṃ sō'dhigacchati || 14-19 ||

When the seer, beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 - Verse 19]

a) Nanyam Gunabya Cha Kartaram :

- Introduce topic as a matter of fact that it is only participant of action.
- Other than Gunas there is no other doer or aspect of action.



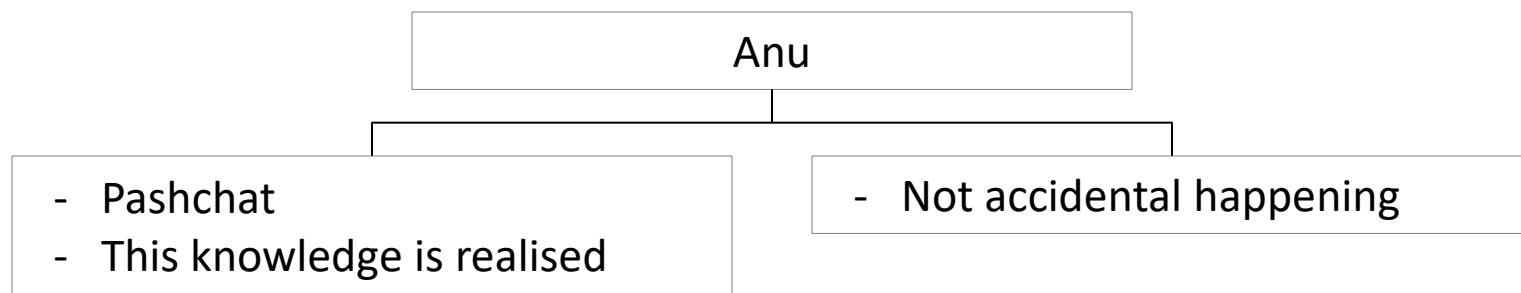
- Subject and object made of Gunas.
- That which does is Guna, that which is done upon is Guna.
- Gunas are participant of action.
- Clearly comprehend this.
- No doer other than Guna.

b) Yad Drashta Anu Pashyati :

- You have to see this.
- When you start seeing this, not knowing this, comprehending this.... He uses word see.
- Actually see this fact, experience this fact.
- There is power in seeing.
- We may hear, therefore know.
- When we see, knowledge is very powerful.
- How do you know that?
- Not I heard... say, I saw it.
- I myself saw it...
- **Power of experience very strong when we see.**

Yada Drashta :

- When one becomes actual experienter of Gunas acting, not me.



- Gained through Purushartha, self – effort.
- Anu : Refers to gaining the knowledge and coming to experience this.
- Anu : Also means continuously.
- Not just one time.
- In moment of Sattwa, while listening to Vedanta we feel immediately and we get it.
- **That is power of Guru, his experience, his conviction which he is able to impel upon us.**
- **That is not true knowledge but it is a glimpse of Sattva.**
- When Tamas, Rajas comes, it gets covered.
- **Here Bhagawan says :**
Anupashyati – continuously aware of it, regardless of the state of your mind.

Anupashyati	Pashyati
<ul style="list-style-type: none"> - I know, I see - Internal seer - Changeless Chaitanyam 	<ul style="list-style-type: none"> - Eyes see external objects - External Seer

- How does one come to abide in the real seer?

c) Gunebyashcha Param Vetti :

- One oneself experiences nature of self to be higher than the Gunas above the Gunas, untouched by the Gunas, Asam Sprishtam.

d) Madbavam Sodhi Gachhati :

- Such a person attains me, Turiya Atma.
- Such a person is liberated.

Verse 20 :

गुणानेतानतीत्य त्रीन्
देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैः
विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

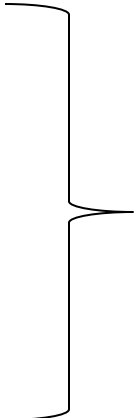
guṇān ētān atītya trīn
dēhī dēhasamudbhavān |
janmamṛtyujarāduḥkhaih
vimuktō'mṛtam aśnutē || 14-20 ||

The embodied-one, having crossed beyond these three Gunas, out of which the body is evolved, is freed from birth, death, decay and pain and attains to immortality. [Chapter 14 - Verse 20]

e) Janma Mrityu Jara Dukhaihi Vimuktaha :

Free From :

- Janma – Birth
- Jara – Old Age
- Mrityu – Death.

- Jayate
 - Asti
 - Vardate
 - Viparinamate
 - Apakshiyate
 - Vinashyati
- 

6 modifications of matter

- One is free of modifications, matter.
- Viseshena Mukta.
- Liberated here and now, Jeevan Mukta, attains nature of immortality.

• **In the realm of mortality, there can't be immortality.**

- At level of body, no immortality such a person is not the body, mind but immortal self.
- Such a person experiences immortality, rises above the Gunas.

f) Gunebyashcha Param Vetti..

- Going higher than the Gunas.

g) Gunanam Etan Ateetya :

- Going beyond 3 Gunas, prompts Arjuna to ask question.

Verse 21 :

अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीन्गुणानेतान्
अतीतो भवति प्रभो ।
किमाचारः कथं चैतान्
त्रीन्गुणानतिवर्तते ॥ १४-२१ ॥

arjuna uvāca
kairliṅgaistrīn guṇān ētān
atītō bhavati prabhō |
kimācāraḥ katham caitān
trīn guṇān ativartatē || 14-21 ||

Arjuna said : What are the marks of him, who has crossed over the three Gunas, O Lord? What is his conduct, and how does he go beyond these three Gunas? [Chapter 14 - Verse 21]

a) Prabho :

- Oh master, supreme.

b) Kairlingaihi – Tringunan Bavati :

- By what signs can we know someone has gone beyond the Gunas.
- Signs – not we can know in someone but what we can know in us.
- Personal in nature, not public matter.

c) Kim Acharaha :

- What is his external conduct?

Signs	Conduct
Internal	External

d) How does one become Gunateeta?

- Referring to nature of person.

I) Who has gone beyond 3 Gunas

II) How do we go?

- What is the Linga, sign, inevitable sign.

Essential presence	Essential presence
<ul style="list-style-type: none">- If this is there- Gunateeta	<ul style="list-style-type: none">- If this is not there- Not Gunateeta

Verse 22 :

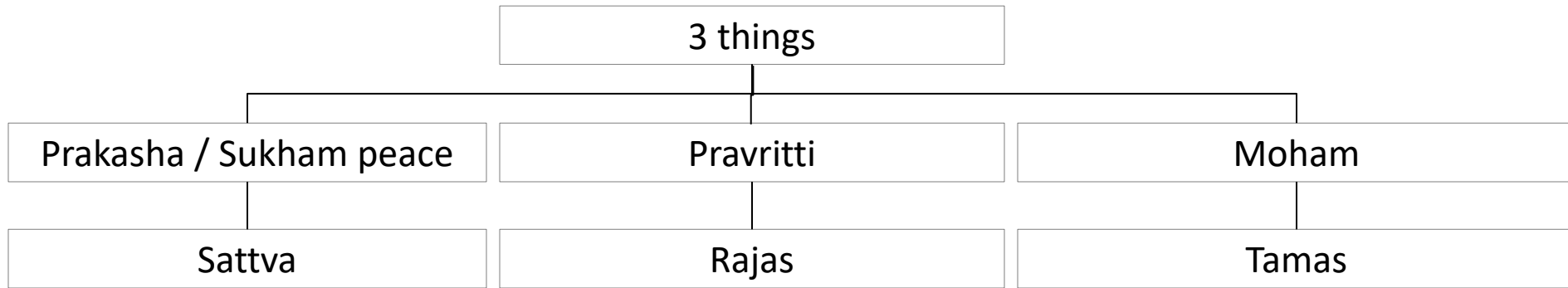
श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava ।
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

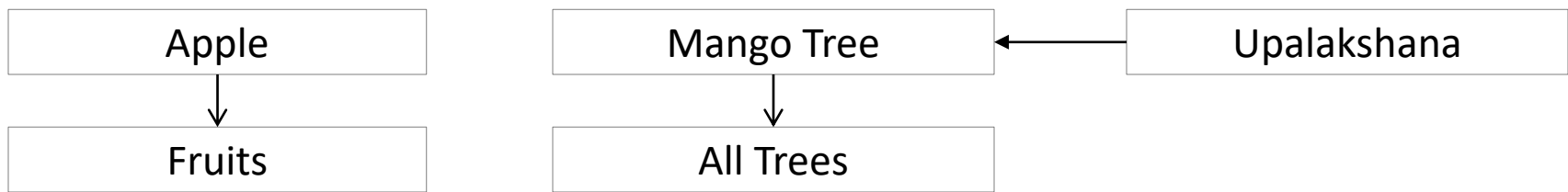
- Well known, very interesting.

a) Prakasham Cha, Pravrittam Cha, Moham Eva Cha :



- **Upalakshanam :**

Using one and indicating other things belonging to the same category.



- Prakasha effulgence, knowledge and peace – Upalakshana for entire Sattva Karya.
- Pravritti – Action, expression of nature of Rajas – movement.
 - Lobaha, Pravritti Arambaha, Karmanam Asamasha Spriha.
- Moha – Delusion – Upalakshana for Tamas
 - Pramada, Alasya, Nidra
 - Error, Laziness, sleep.
- Whether it is Sattva, Rajas, Tamas Karya.

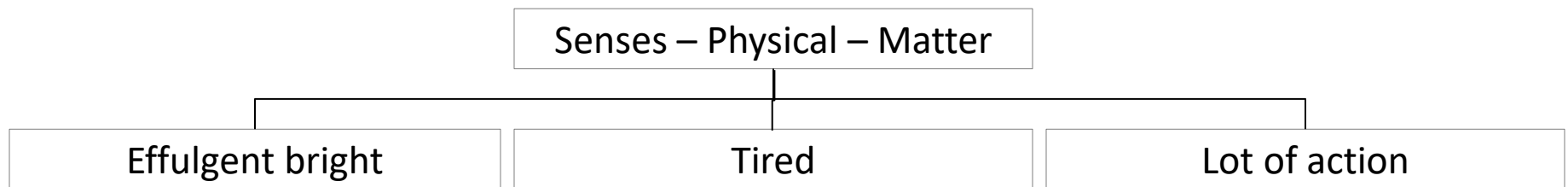
b) Sampravrittani :

- When they fully express themselves.
- Full sleep, full action – Not little action.

c) Na Dveshti :

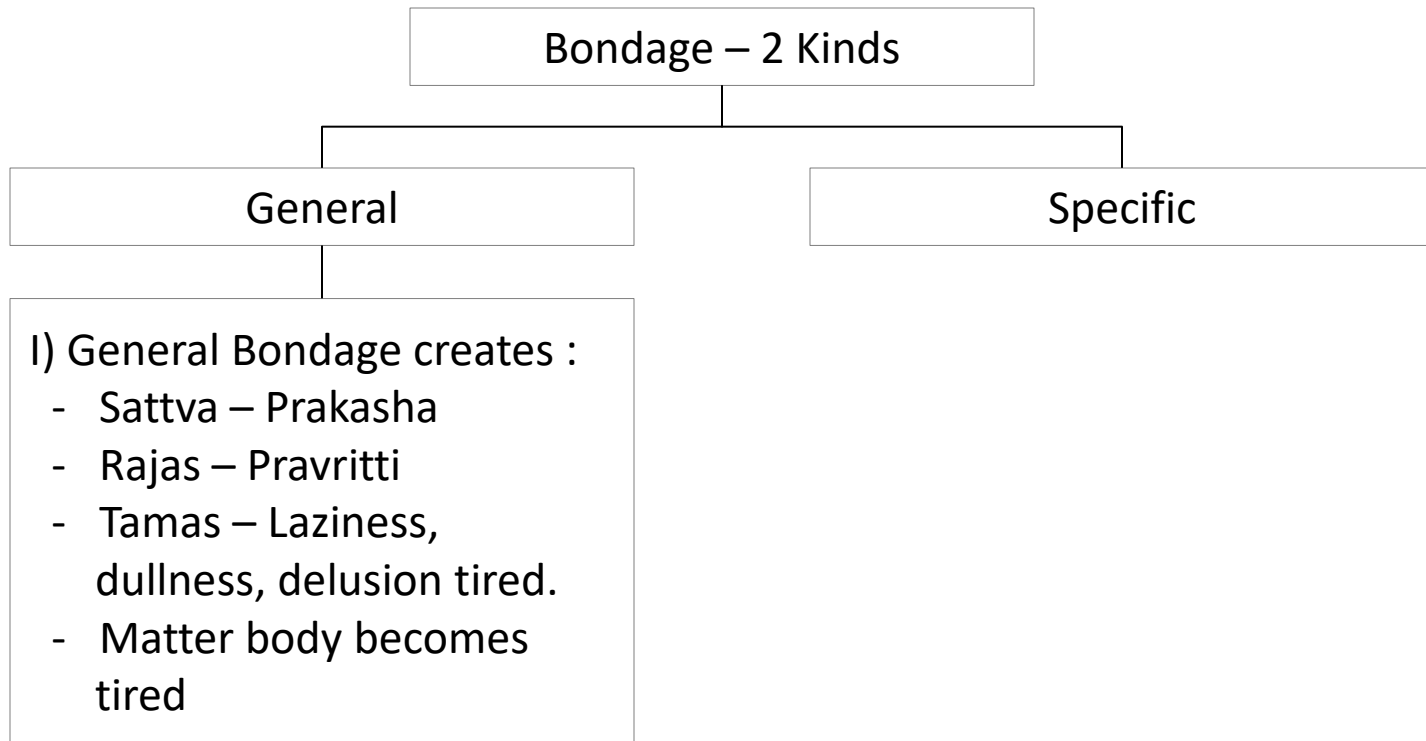
- Does not hate them.
- If Prakasha, Pravritti, Moha leads to some Sadness.
- When do we hate something, when it pains.
- He does not hate them even if it pains.

- When Dukha Karanam, cause of sorrow, does not hate.
- Jnani has no hatred for Moha, Prakasha or Sampravrittani.
- When it is fully in expression, he does not hate.
- Jnani will not have hatred – even if it is there.
- Jnani will not be selfish Rajo Rajatkamam Viddhi.
- **Selfishness is possible if you have wrong understanding of yourself to be finite.**
- Jnani considers whole world as himself only, no selfishness.
- No wickedness – Tamas.
- Kamya Karma, expression of Rajas.
- Adharma, unrighteousness – expression of Tamas.
- Sukruta, good action, expression of Sattva.
- Jnani will not indulge in ignoble actions.
- There is a natural tendency of Upadhis to go through ups and downs.



- Jnani not delighted with good or bad action.

- **Gunās are Karta not him.**



- Jnani doesn't hate something, and does not love anything specific.

Na Nivrittani Kankshati :

- Suppose that ease, repose, peace goes away...
- Sadhaka feels – restless or at peace but not Jnani.
- Sadhaka wants peace, but it will not come.
- It is nature of mind.

- **Jnani does not hanker for what has ceased.**

- When they arise, Jnani not affected.

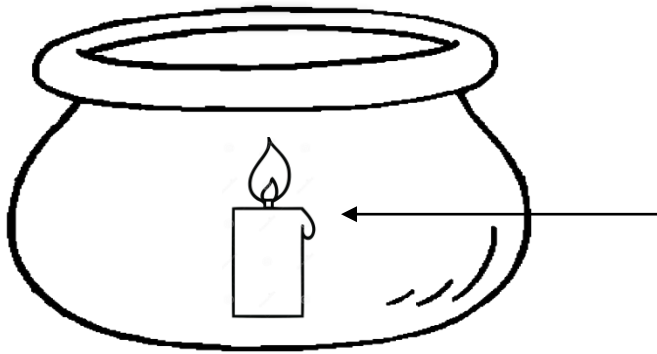
- **Sattva, Rajas, Tamas always in tug of war in realm of matter.**
- **Yet Jnani is free of wishing or wanting.**
- This is best description of Jnani.
- Moha eva Cha Pandava.
- Jnani will not indulge in Adharma.
- **Jnani will not exhibit weaknesses which are there for an ignorant person.**
- What is physical will be true for jnani also.
- Samprekshya Nivrittani, Na Nivrittani Kankshati.
- **Absence of Raaga – Dvesha... in mind Prakasha, Pravritti or Moha can't be exhibited.**
- It is absolute, no negation, it is inevitable, for Jnani not externally appearing.
- **Gunateeta is internal cognition, internal private experience in which we have no access.**

Atma Bodha :

बाह्यानित्यसुखासक्तिं हित्वात्मसुखनिर्वृतः ।
घटस्थदीपवत्स्वस्थं स्वान्तरेव प्रकाशते ॥ ५१ ॥

bahyanityasukhasaktim hitvatmasukhanirvrtah,
ghatasthadipavatsvasthah svantareva prakasate ॥ 51 ॥

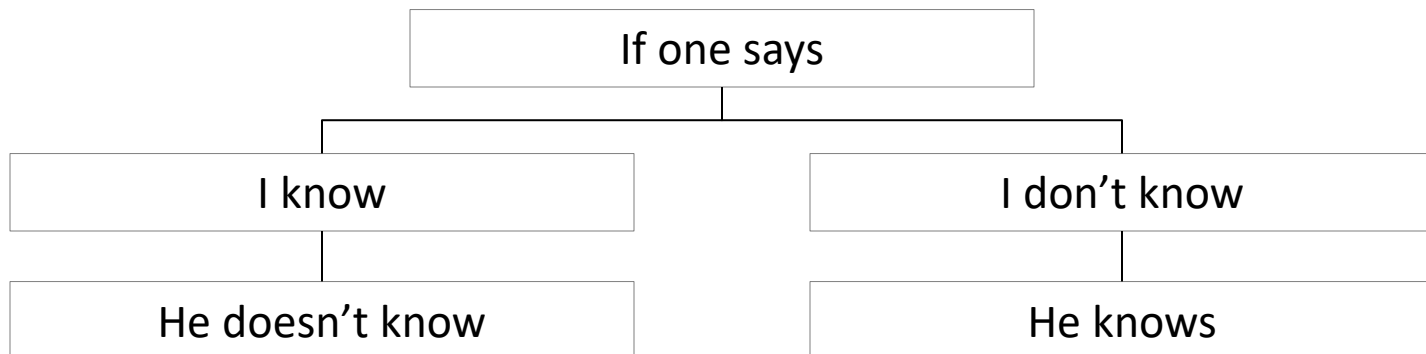
The Self-abiding Jivanmukta, relinquishing all his attachments to the fleeting joys of the world and satisfied with the bliss derived from the Atman, shines inwardly like a lamp placed inside a jar. [Verse 51]



- Lamp in a Pot
- Can't see
- We see walls of Pot
- Only lamp can see itself.

- **Reflected Consciousness inside the mind reveals itself and conditions without the impact of Gunas.**
- We will never be able to infer Jnani.
- Jnani known only to a Jnani.
- Jnanis are not recognised.
- We may feel and infer.
- If Jnani says I am Jnani, who is I in the Jnani? “Ahamkara”

Keno Upanishad :



- Even though Linga answered here, it is not full answer to recognise Jnani.
- As you evolve, so much you will know.... No proof.
- One oneself is litmus test for oneself.
- Don't think – “I am Jnani”.
- Kim Achara? Conduct? How he expresses his knowledge in action?

Verse 23 :

उदासीनवदासीनोः
गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव
योऽवतिष्ठति नेङ्गते ॥ १४-२३ ॥

udāsīnavad āsīnah
guṇairyō na vicālyatē |
guṇā vartanta ityēva
yō'vatiṣṭhati nēṅgatē || 14-23 ||

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self centred and swerves not.... [Chapter 14 - Verse 23]

- Kim Achara – What is expression.

a) Udasinavat Asinaha :

- Vat : Just as
- Udasina – Indifferent, unconcerned person.
- 2 Arguing persons, unconcerned.
- Nothing to gain.
- Untouched, unperturbed, unaffected.

b) Asinaha :

- He is seated in the self without wishing, wanting, desiring – desisting, hoping – hating, he remains as the self.

c) Sva Svarupe Ava Tishtati :

- In his own real nature, he is established, Asinaha.
- Sitting – relaxed, reposed, in the self.

d) Gunaihi, Yo Na Vichalayate :

- He is not shaken by the Gunas, from his true nature.
- One who does not slip, not shaken.

Sattva	Rajas	Tamas
<ul style="list-style-type: none">- Will cause Prakasha- Jnani will not think I am more wise now.	<ul style="list-style-type: none">- Will cause Pravritti- Jnani does not feel my peace is gone.	<ul style="list-style-type: none">- Causes Laziness, tiredness.- Jnani does not think he is tired.

- Gunas have no power to shake him.
- Like strong rock, like lighthouse untouched by the turbulent waves.
- Like mountain peak unshaken by the clouds which go above it, go near it, which wash it.

e) Gunaha Paras Parasmin Vartante Iti Eva :

- Gunas interacting mutually.
- Pashyan, Srvan... Ashnan.... [Gita : 5.8]
- Indriyani Indriyartheshu Vartante..... [Gita : 5.9]

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan gṛhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Body, mind, senses – Gunas interacting with objects of the world – Gunas....
- I have nothing to do, I am substratum, pure Tatwa, Satchid Ananda Brahman, in which Gunas are playing.
- This is understanding.

f) Yaha Avatishtati :

- Firmly placed.

g) Nengate :

- Does not move a bit, Na Ingate.
- Gunai Yo Na Vichalyate, Avatishtati, nengate... all show firm abidance.
- Pragnya is firm, Sthitha Pragnya.
- One is Gunateeta because one is a Sthitha Pragnya.

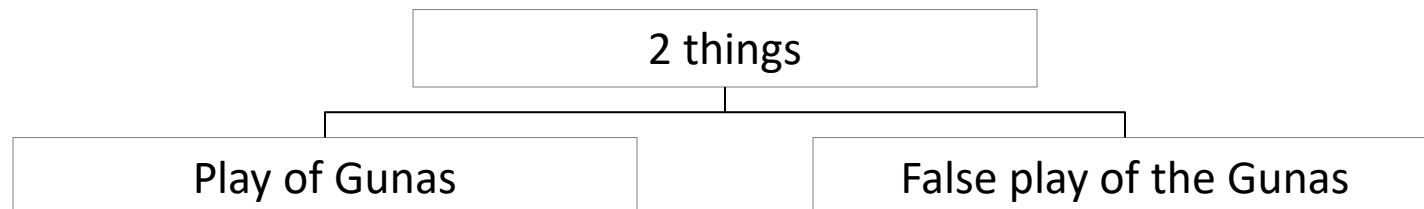
- **Firmly abiding in self knowledge.**
- **It is not Gunas acting by themselves and I have nothing to do.**
- **Understanding :**

What can these false things do to me?

- They are false.

Example :

- Watching movie... flood is coming.. Don't run.
- You may empathise, whole thing appearance, not fact, enjoy direction.
- Appreciate, not true, real.



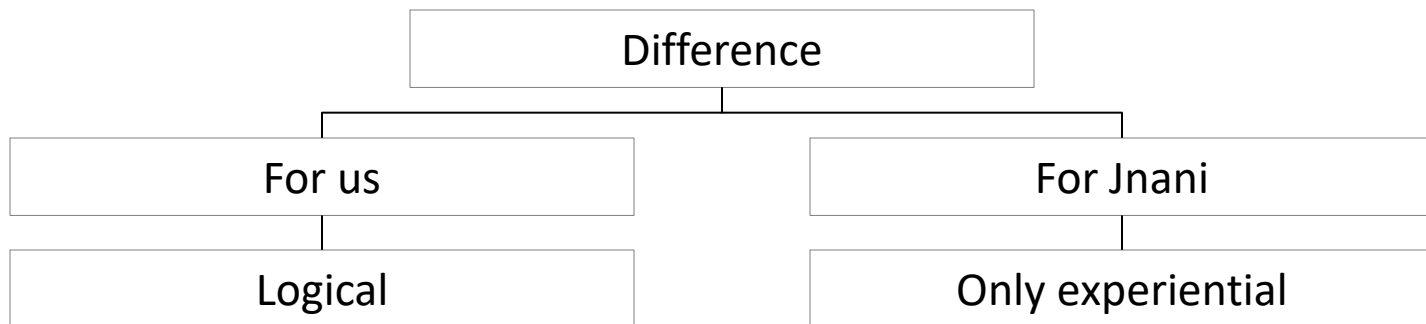
Atma Bodha :

संसारः स्वप्नतुल्यो हि रागद्वेषादिसङ्कुलः ।
स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भावेत् ॥ ६ ॥

samsarah svapnatulyo hi ragadvesadisankulah,
svakale satyavadbhati prabodhe satyasadbhavet II 6 II

The world which is full of attachments, aversions and so on is like a dream. It appears to be real as long as the dream continues but becomes unreal when one wakes up - when true wisdom dawns. [Verse 6]

- Samsara like dream filled with Raaga Dvesha...
- **Every where Arguments, discussions appears real at that time, because of Rajasic thoughts moving at terrific speed. Giving us an illusion of reality in the mind watched by the Reflected Consciousness – Sakshi.**
- Once you wake up to Sakshi, everything is false.
- Go from one episode to another.. Joy / Sorrow... through out life.
- This clarity Jnani has.
- Jnani is a Drashta, with clarity, experiences in and through... all these.



- Untouched, unmoved by Prakasha, Pravritti, Moha.. Gunas... Adhara only expression of his inner experience.

Verse 24 + 25 :

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः
तुल्यनिन्दात्मसंस्तुतिः ॥१४-२४॥

samaduḥkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīrah
tulyanindātmasaṁstutiḥ || 14-24 ||

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise...[Chapter 14 - Verse 24]

मानापमानयोस्तुल्यः
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥१४-२५॥

mānāpamānayōstulyah
tulyō mitrāripakṣayōḥ |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings- he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]

- Peace experienced, equipoise, equilibrium.

Lecture 10

Lord :

- One can rise above the 3 Gunas.
- Arjuna asks specific details about a person who has risen above 3 Gunas.

Verse 21 :

अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीन्गुणानेतान्
अतीतो भवति प्रभो ।
किमाचारः कथं चैतान्
त्रीन्गुणानतिवर्तते ॥ १४-२१ ॥

arjuna uvāca
kairliṅgaistrīn guṇān ētān
atītō bhavati prabhō |
kimācāraḥ katham caitān
trīn guṇān ativartatē || 14-21 ||

Arjuna said : What are the marks of him, who has crossed over the three Gunas, O Lord? What is his conduct, and how does he go beyond these three Gunas? [Chapter 14 - Verse 21]

I) What is Lakshana of Gunas?

- Signs by which one can recognise.

II) What is his Achara, expression of inner knowledge and abidance in Vyavahara? In day to day transactions expressions.

III) How does one attain state of Gunateeta?

- Arjuna wants concrete steps by which Gunateeta state is made possible.
- These 3 aspects of Arjunas question.

- 1st Bhagavan takes up the sign by which it is absolutely known, there is a certitude that a person is a Gunateeta.

Gunateeta :

- Ateeta = Going beyond.

Verse 22 :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava |
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

a) Not having Raaga Dvesha, usually we apply to outside world.

- Likes, Raaga with a person, object.. Dislike...

Apply :

- I shouldn't have Raaga Dvesha towards people, objects in creation.

Example :

- Raaga Dvesha towards food.

- **Here no Raaga Dvesha with respect to the mind.**

Prakasha	PraVritti	Moha
- Knowledge in the Mind	- Action, excitement originates as thought in the mind.	- Wrong comprehension - Understanding wrongly

- All 3 belong to the mind.
- Na Dveshti Sam Pravrittani.
- He does not have dislike to them, wishing them to end, cease.

b) Na Nivrittani Na Kankshati :

- What has ended...
- **All Gunas rise in time, end in time, impermanent.**

- When they cease, he doesn't hanker.

- **No likes, dislike with respect to the inner mental episodes.**
- **This kind of beautiful freedom he has.**

Like	Dislike
Don't get	Get it

- Jnani has freedom and relaxation, does not hanker for anything including his states of mind.
- The beautiful ease is that of Jnani.
- Jnani does not have ignoble thoughts or rooted in selfishness.
- Only wicked person will be selfish or hurt others.
- I am selfish, accept it... is not highlight of wisdom.
- All the end of whole thing, don't care, is not the attitude.
- How Jnani is totally free, is highlighted here..
- Jnani does not indulge in selfishness, ignorance, ignoble behaviour.
- He is free from even a wee bit of insistence.
- How does it express inside – free of likes and dislikes and outside in actions?
- Expression outside = Achara 23, 24, 25.

Verse 23 : Famous verse of Gita

उदासीनवदासीनोः
गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव
योऽवतिष्ठति नेङ्गते ॥ १४-२३ ॥

**udāsīnavad āsīnah
guṇairyo na vicālyatē |
guṇā vartanta ityēva
yō'vatiṣṭhati nēṅgatē || 14-23 ||**

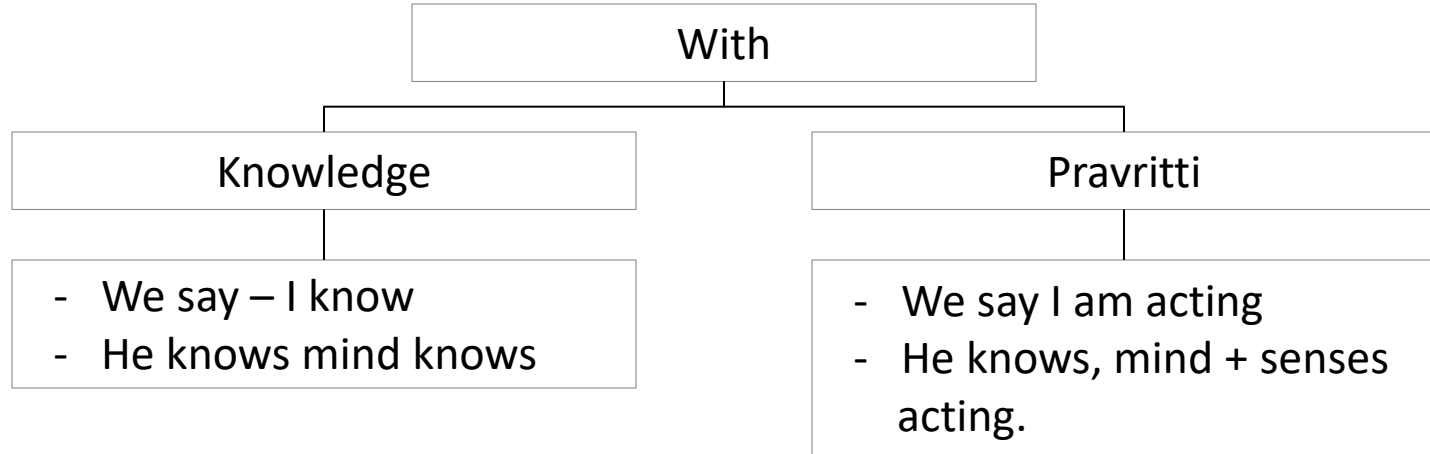
He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self centred and swerves not.... [Chapter 14 - Verse 23]

a) Udasinavat Asinaha :

- Indifference, no insistence this way or that way, abides in the self.

b) Gunaihi No Vichalayate :

- Establishment in the self is not wee bit disturbed by any Guna with Prakasha, Pravritti, Moha – knowledge, action, delusion... not inwardly confused.



- With wrong knowledge we criticize our mind.
- Not touched by Punyam – Papam.

Taittiriya Upanishad :

एतं ह वाव न तपति ।
किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति
स य एवं विद्वानेते आत्मानं स्पृणुते
उभे ह्येवैष एते आत्मानं स्पृणुते ॥ २ ॥

etaṃ ha vāva na tapati |
kimahaṃ sādhu nākaravam |
kimahaṃ pāpamakaravamiti
sa ya evaṃ vidvānete ātmānaṃ spr̥ṇute
ubhe hyevaiṣa ete ātmānaṃ spr̥ṇute
ya evaṃ veda || 2 ||

Such thoughts ‘Why have I not done what is good? Why have I committed a sin?’ certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

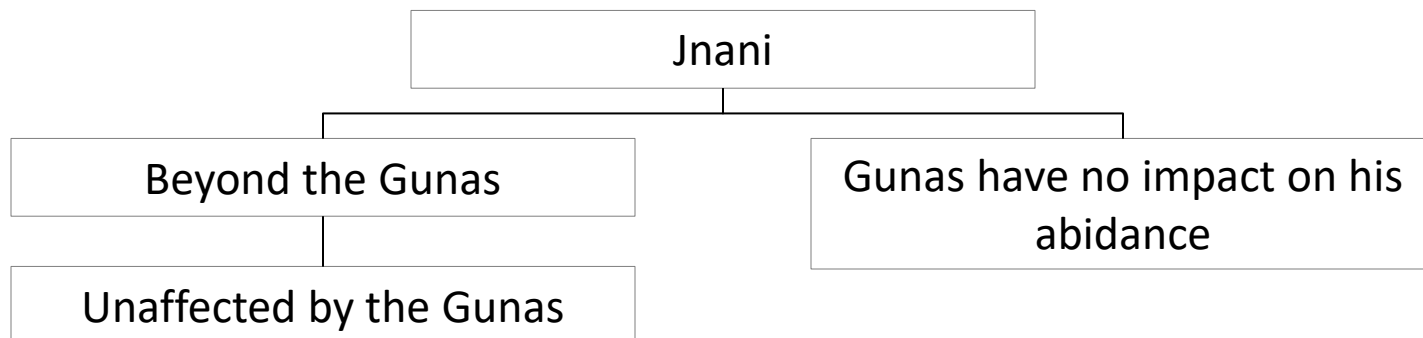
- No regrets, no wishes.

b) Gunaihi No Na Vichalyate :

- **His abidance in self does not cease by Sattva, Rajas, Tamas.**

- For us our abidance is there when Sattva is there.
- Disturbed when Rajas is there.
- Lost when Tamas comes.
- He is notch above plane of Sattva, Rajas, Tamas.

- **Beautiful abidance in self untouched by the Gunas.**



- He is totally immune to the Gunas.

c) Guna Vartante Iti Evam :

- Gunas are playing with each other.

d) Iha Eva Avastishtati :

- One who is firmly abiding.

e) Na Ingate :

- Not moved even a wee bit.

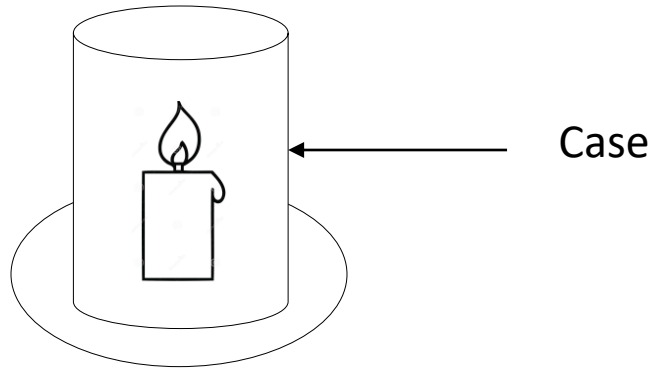
Gita :

यथा दीपो निवातस्थः
नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivāasthah
nēṅgatē sōpamā smṛtā |
yōginō yatacittasya
yuñjatō yōgamātmanah || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

- Lamp placed in windless place is steady, without motion.



- Knowledge = Motionless, absolute steady.
- Udasinavat Asinaha = Achara – expression.

Verse 24 :

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः
तुल्यनिन्दात्मसंस्तुतिः ॥१४-२४॥

samaduḥkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīrah
tulyanindātmasaṁstutiḥ || 14-24 ||

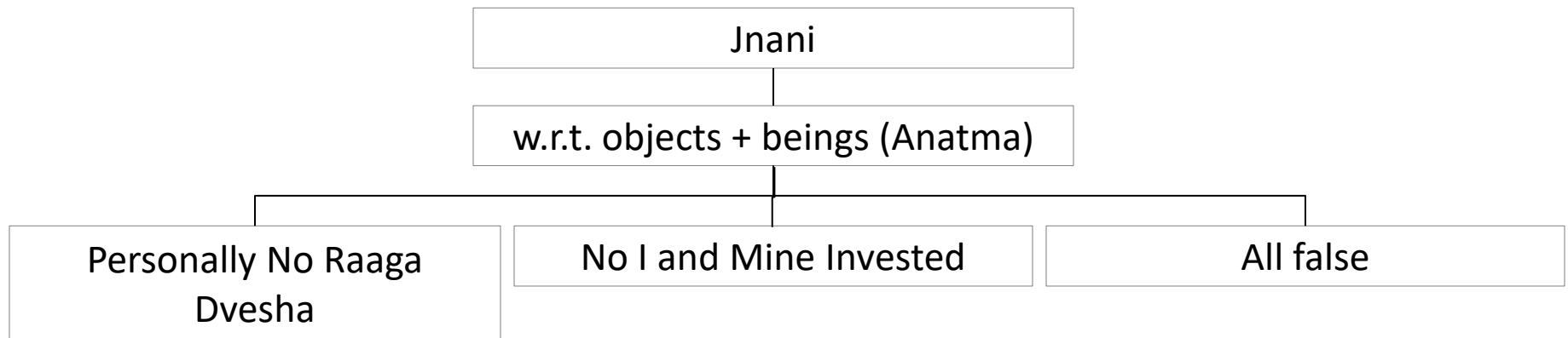
Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise...[Chapter 14 - Verse 24]

- Expression of Udasina – Indifference.
- No Raaga – Dvesha, no likes – Dislikes, pervades all his interactions with world outside.
- Prakashamcha Pravrittimshcha :
Lack of insistence with inner mental episodes.

a) Sama Dukha Sukha :

- Sama = Equal
- Tulya = Equal
- Being Sama, Tulya, Same, in sorrow or joy.
- Doesn't feel Sukha should continue, Dukham should cease.
- He himself has no likes or dislikes.

- He is not touched with the Ahamkara becoming happy or Sad.
- **He has no Raaga – Dvesha because he knows they are Anatma Dharma, not his nature.**
- They belong to not self – mind, I am not the mind.
- Moment you think something is yours or me, you have problems.
- Where there is no I and mine , you become untouched.
- If it is your home, you take care of it.
- If sold, you pass by... Udasinaha.
- You have memory, once upon a time, now... not me, mine.
- Anatma Dharma.
- Knows them to be false.



- Therefore Samaha.

b) Sama Loshtashta Kanchana :

- Chapter 6 – Verse 7 – Yoga Rudha topic.

जितात्मनः प्रशान्तस्य
परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु
तथा मानापमानयोः ॥ ६-७ ॥

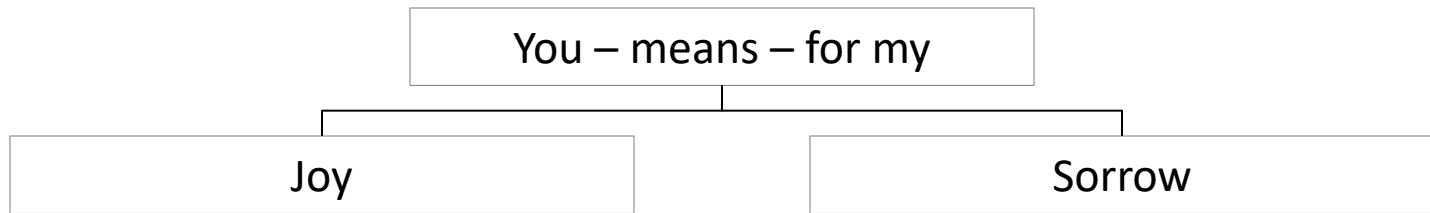
jitātmanaḥ praśāntasya
paramātmā samāhitaḥ |
śītōṣṇasukhaduḥkhēṣu
tathā mānāpamānayōḥ ||6-7||

The supreme Self of him who is self-controlled and peaceful, is balanced in cold and heat, pleasure and pain, as also in honour and dishonour. [Chapter 6 – Verse 7]

- Loshta – Clod of earth, clay piece.
- Ashma – Stone
- Kanchana – Gold.
- Samaha... he is in realm of Abidance.
- He knows value but does not matter to him.
- For him Brahma Satyam.

c) Tulya Priya Apriyaha :

- Priya – What you like, which gives Joy.
- Apriyaha – What you dislike, gives sorrow.
- I like you – you give joy to me.



- In Sukha Sadhana, we have Priya, Dukha Sadhana, have Apriya.
- Sukha Sadhana – that which gives happiness.
- Nothing can give me Joy or sorrow.

d) Tulya Nindhatma Samsthuthi :

- Someone praises or insults, criticizes, Samam – Tulyaha.
- Why?

e) Svasthaha :

- Svasmin Sthithaha.
- He is established in the self.
- Such a person Dhira... one who possesses knowledge, Buddhiman, one who has wisdom.
- Nidha, Samsthuthi – verbal.

Verse 25 :

मानापमानयोस्तुल्यः
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥१४-२५॥

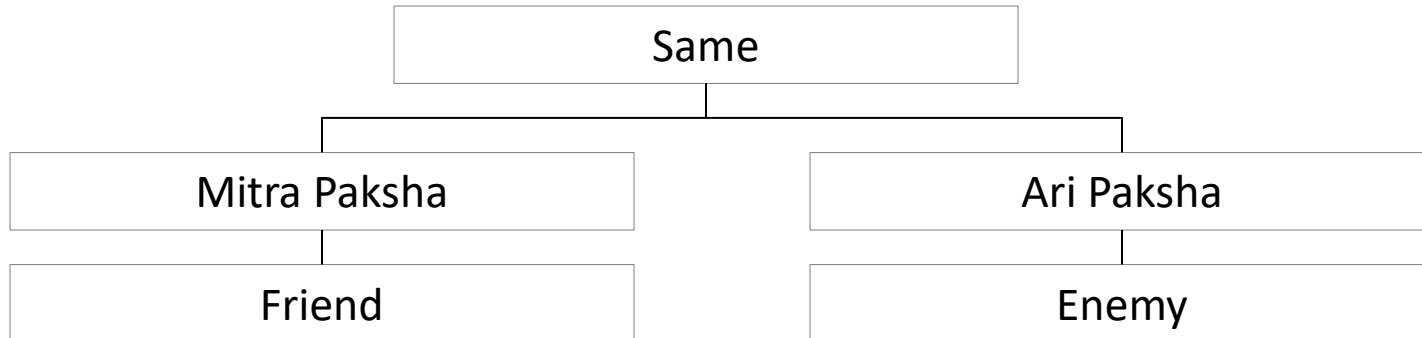
mānāpamānayōstulyah
tulyō mitrāripakṣayōḥ |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings- he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]

a) Mana Apamana Yos Tulyaha :

- Mana – Apamana by physical actions, by noitons – ideas – insulted.
- Mana – Honour.
- Apamana – Dishonour
- Wider in application, physical, verbal, mental.

b) Tulyo Mitra Ari Paksayoh :



- He has no friend or enemy.
- Others consider him to be friend or enemy.
- For him, none of these concepts.

c) Gunateeta Sa Uchyate :

- He is called a free person.

d) Sarva Aramba Parityagi :

- Aramba – actions begin, impelled by, prompted by desires.
- Technical word.

<ul style="list-style-type: none"> • Arambha = not beginning but that which is begun by desires.
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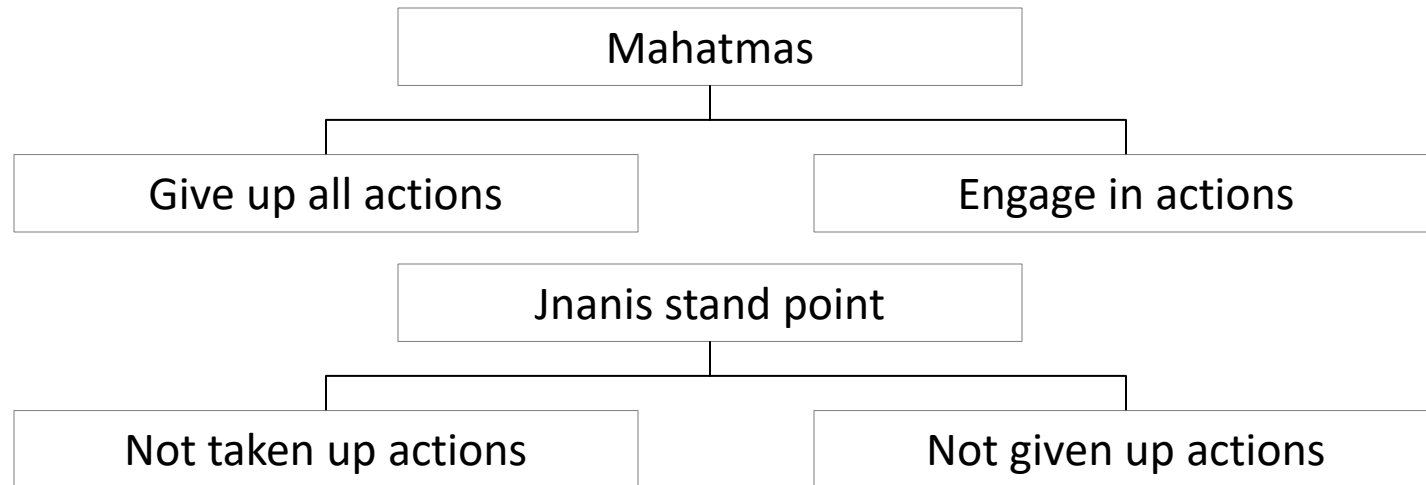
- He has given up all Arambas.
- Does not begin anything for happiness.
- He himself is fulfillment of happiness, he is bliss, happiness, absolute.
- Does not begin anything for happiness.

- **Gurudev :**

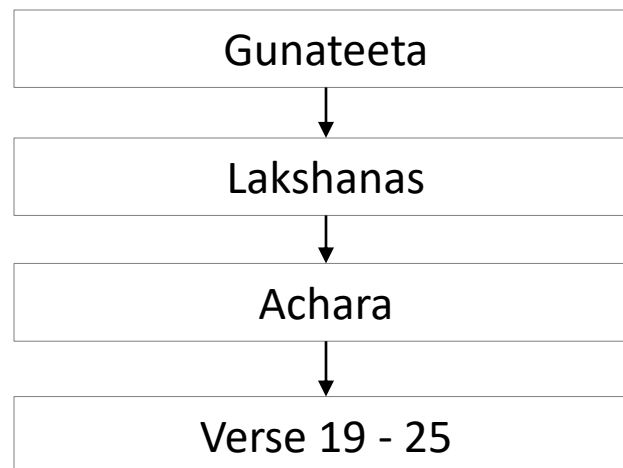
Jnani, wise man does not do or perform for happiness.

- Their actions spring from happiness.
- That fulfillment, he expresses.
- That benefits the whole world.
- He may or may not act.

- Depending on the nature.



- He revels in state of absolute Brahman in which the world is not existent in the way we perceive.
- Such a person, Guna Ateeta Sa Uchyate.
- This person is a Gunateeta.
- Verse 25 – it is like a refrain – apply in verse 22, 23, 24... Gunateeta Sa Uchyate.



- With these Lingas, you can identify a Gunateeta.
- Anecdotes, stories of Mahatma.

Example :

- Ramana Ashrama....
- Robbers did not get anything in his room or Ashram, gave him two, blessed or lucky?
- Ramana – smiled, one who is beating me is also me....
- I am the song and the singer.

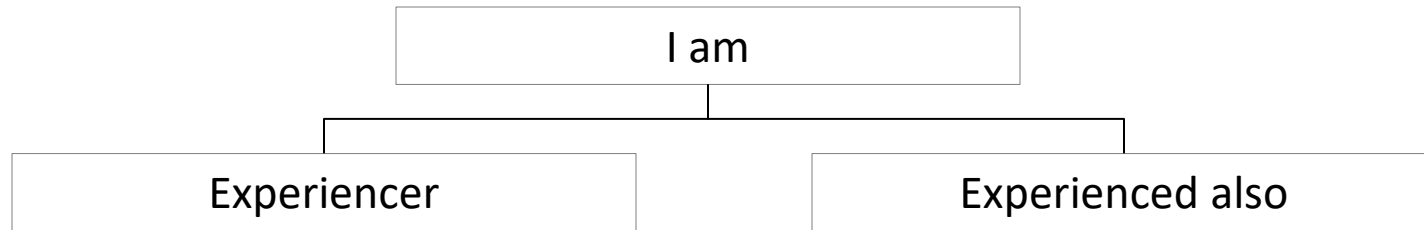
Taittiriya Upanishad :

हाअवु हाअवु हाअवु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।
 अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता ३ स्य ।
 पूर्व देवेभ्योऽमृतस्य नाआआभायि ।
 यो मा ददाति स इदेव मा ३ वाः ।
 अहमन्नमन्नमदन्तमा ३ द्मि ।
 अहं विश्वं भुवनमभ्यभवा ३ म् ।
 सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।
 ahamannamahamannamahamannam ।
 ahamannādo'''hamannādo'''hamannādaḥ ।
 ahaṃ ślokakṛdahaṃ ślokakṛdahaṃ ślokakṛt ।
 ahamasmi prathamajā ṛtāāāsyā ।
 pūrvam devebhyo'mṛtasya nāāābhāyi ।
 yo mā dadāti sa ideva māāāvāḥ ।
 ahamannamannamadantamāāādmi ।
 ahaṃ viśvaṃ bhuvanamabhyabhavāāām ।
 suvarṇa jyotīḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- Song of realisation of Taittiriya Upanishad....
- I am food, one who is eating the food.



- This is the man of realisation.
- You paint full moon shining not comparable to one glimpse.
- More close, you appreciate, very beautiful.
- These are approximate expressions of a Jnani, no Shastra can do justice.
- Read, enjoy, experience.
- These doses are for inspiration.
- Not Yardstick to search for a Gunateeta, Advertise, I want to find Guru, can't check these characteristics and tick.
- 3rd question – how to become Gunateeta?
- Simple, practical way.
- Whenever Gunateeta, Sthitha Prajnya, Jnani, Bhakta, Lakshanas are given, Bhagawan is giving it for one purpose.
- For us to practice...
- **Siddhasya Lakshanani, Sadhakasya Sadhanani.**

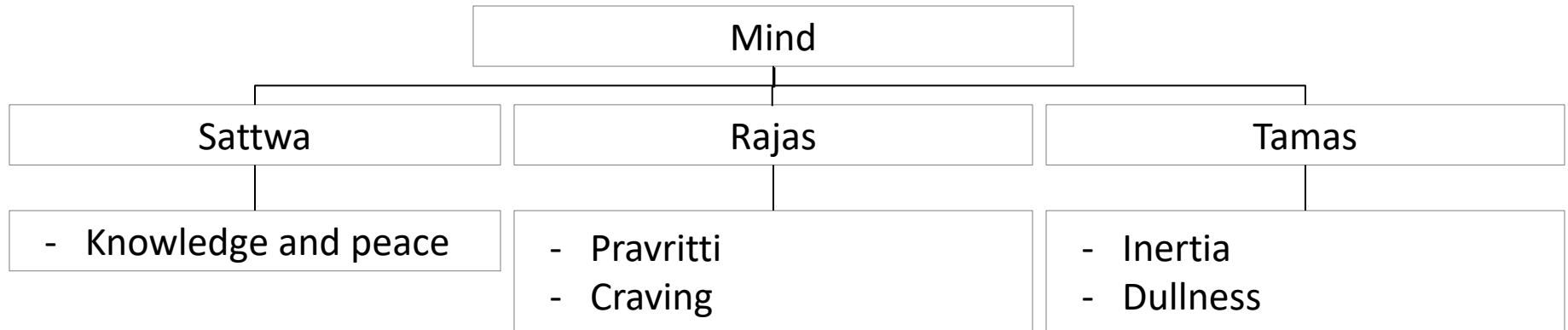
- Lakshanas – of Siddha who has reached, attained Jnanam, become Sadhanas, disciplines for a seeker.
- Our Sadhana is to practice – what?

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava |
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- Whether it is any expression in the mind = Sattwa, Rajas, Tamas.



- **We all go through.. When they are there, you watch, they are Sattwa, I have nothing to do with it.**

When	Don't Say
Sattwa	<ul style="list-style-type: none"> - I am wise - Be witness, Sakshi
Rajas	<ul style="list-style-type: none"> - Irritation, excitement, it is Rajas in motion.
Tamas	<ul style="list-style-type: none"> - Laziness

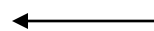
- I am not Sattvic, Rajasic, Tamasic.
- Recall = Nature of Self.
- I am the pure consciousness, Sakshi.

• **Sakshi Bava in and through all episodes of the mind, remember.**

- With Sakshi Bava, you have no likes, dislikes for any of the mental episodes, say pass after every thought or episode, you will not be affected or dwell on them.
- In Tv, movie – episodes.
- You are the screen, witness, untouched.

• **This Sakshi Bhava witnessing the Sattvic, Rajasic, Tamsic within us and being untouched.**

- Ralisation
- Sadhana for the Month



- How to become a Gunateeta?
- Means : Bhakti

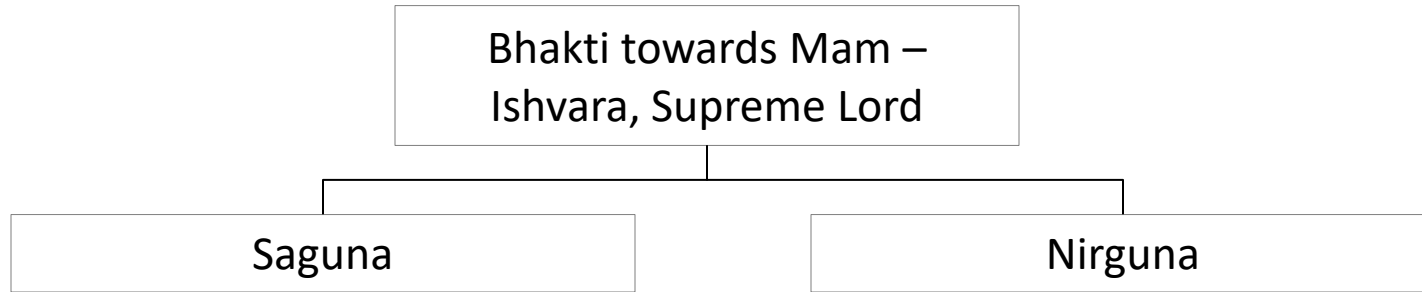
Verse 26 :

मां च योऽव्यभिचारेण
भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्
ब्रह्मभूयाय कल्पते ॥ १४-२६ ॥

māṃ ca yō'vyabhicārēṇa
bhaktiyōgēna sēvatē |
sa guṇān samatītyaitān
brahmabhūyāya kalpatē || 14.26 ||

And he, serving me with unswerving devotion, and crossing beyond the Gunas, is fit to become Brahman. [Chapter 14 - Verse 26]

a) Mam Avyabicharena, Bhaktiyogena, Yaha Sevate :



- Based on inclination...
- Avyabicharena – through devotion which does not waiver, single pointed, devotion – full, complete devotion.
- Parama Prema Lakshanena – Bhakti Yogena, (Chapter 12), Avyabicharena.
- Yaha Sevate – one who practices, such a devotee of mine.

b) Etan Gunam Samateetya :

- He will certainly cross over all the Gunas.
- **Practicing Devotion to the Lord as ultimate witness, Nirguna Ishvara or the Saguna universe, he gets everything.**
- One gets mental strength, intellectual calibre, purity of the heart, everything one will get (knowledge).
- Saha Mad Bhaktaha – will cross over all Gunas.
- He will know all Gunas are nothing but expression of Prakrti, only an appearance in truth.

c) Brahma Buyaya Kalpate :

- Such a person will comprehend Brahman, gain Samsartha, Adhikaratvam, capacity to become Gunateeta.
- Bhakti will give capacity to become Gunateeta.
- Catch hold of devotion, Bhakti unto the Lord.
- Bhagawan brings Chapter 12 as connection to Chapter 13.
- One gains the knowledge which Chapter 14 provides.
- Why you say Bhakti towards Lord will give everything?

Verse 27 :

ब्रह्मणो हि प्रतिष्ठाहम्
अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य
सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥

brahmaṇō hi pratiṣṭhāham
amṛtasyāvyayasya ca |
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca || 14.27 ||

For, I am the abode of Brahman, the immortal and the immutable, of everlasting dharma and of absolute bliss. [Chapter 14 - Verse 27]

- Bhakti towards me will give everything because.

a) Aham Pratishta Brahmana Hi :

- Indeed, certain, I am the final abode of Brahman.
- Which Brahman?
- Saguna Brahman.
- Even if you take Bhagawan as Ishvara, with form, not supreme Nirguna, still I as supreme Nirguna, am the abode, final culmination of Saguna.

• **Saguna Brahman, rests, finally established in Nirguna Brahman.**

- As though, I am Nirguna Brahman in which the Saguna is established.

• **Saguna is an aspect of Nirguna.**

- Finally Saguna ends, fulfills itself, culminates in Nirguna, the truth.
- Aham – Nirguna Brahman, Asmi in which Saguna is established.
- Worshipping Saguna, you reach me.
- Even if you take Saguna, various aspects, it is established in me, Nirguna.

b) Amrutasya, Avyayasya, Sashvatasya, Dharmasya, Sukhasya, Aikantikasya Aham Pratishtaha :

- I am the culmination, final resting place of all these things.
- One who is devoted to me gets all this.

I) Amrutasya :

- Immortality, Moksha, Mukti, one gets liberation, it is my nature.
- Nitya, Mukta Svarupa I am.
- Worshipping me, one gets this formless nature.

II) Avyayasya :

- Indecayable, imperishability.

III) Sashvatasya :

- Permanence is me.

IV) Dharmasya :

- Final nobility, fullness of goodness – all in me.
- Dharma is in me.

Sukhasya	Aikantikasya
<ul style="list-style-type: none"> - Of happiness, bliss - What kind 	<ul style="list-style-type: none"> - Ultimate complete full

- Sukha not that ends in a particular place or which depends on a particular object.
- Not that kind of Joy but the ultimate joy.
- I am the Svarupa.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
 satyaṃ jñānamanantaṃ brahma |
 yo veda nihitaṃ guhāyāṃ parame vyoman |
 so'snute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Vijnyana Anandam Brahma.

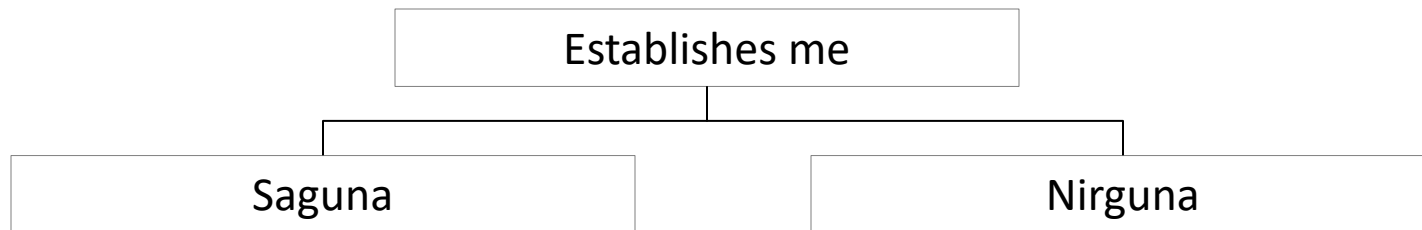
Taittiriya Upanishad :

अन्नं ब्रह्मेति व्यजानात् ।
अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
अन्नेन जातानि जीवन्ति । अन्नं
प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति तं होवाच ।
तपसा ब्रह्म विजिज्ञासस्व ।
तपो ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ १ ॥

annaṃ brahmeti vyajānāt |
annāddhyeva khalvimāni bhutāni jāyante |
annena jātāni jīvanti | annaṃ
prayantyabhisaṃviśantīti tadvijñāya |
punareva varuṇaṃ pitaramupasasāra |
adhīhi bhagavo brahmeti taṃ hovāca |
tapasā brahma vijijñāśasva |
tapo brahmeti sa tapo'tapyata
sa tapastaptvā || 1 ||

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered Sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [3 - 2 - 1]

- Worshipping me, one gets everything.



- I am the one single entity both Saguna and Nirguna.
- Concludes result of devotion – being the attainment of everything promised.

- Everything is in me.
- Liberation is in me, worshipping me one gets everything.
- Why devotion gives everything?
- He is abode of everything.
- Remember that, be devoted to me, you will get everything.
- Bhakti will give Bukti and Mukti.

Concluding Verse :

ॐ तत्सत् । इति श्रीमद्भगवद्गीतासु
उपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
गुणत्रयविभागयोगो नाम
चतुर्दशोऽध्यायः ॥

om tat sat | iti śrīmadbhagavadgītāsu
upaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde
guṇatrayavibhāgayogo nāma
caturdaśo'dhyāyaḥ ||

Thus, in the Upanishads of the glorious Bhagavd – Gita, in the science of the eternal, in the scripture of Yoga, in the dialogue between Sri Krsna and Arjuna, the fourteenth discourse ends entitled : Yoga of Three Gunas.

- Thus ends the 14th Chapter – titled Guna Traya Vibhaga Yoga – differentiation of 3 Gunas, differentiating the self from the 3 Gunas.
- Yoga = Means for the union with the Lord.
- Thus ends Chapter 14.
- Chapter 15, it is a Shastra.
- Catch missed, finish questionnaires.
- Read 1st verse...
- Let mind become pure, gain capacity to abide in the supreme reality, seek lords grace and blessings, Gurus grace and blessings.
- May we all be fulfilled in this life itself.